The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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Week by Week

THE DEVELOPMENT of an exceedingly modest midsummer upturn into something substantial and continuing is threatened by disquieting reports from the nation's agricultural regions, which account for roughly one-quarter of our population. Tremendous surpluses of corn and cotton due to large holdovers from last year and favorable weather conditions on restricted acreages together with the second largest recent American wheat harvest have brought down the prices of our three principal crops to the lowest point since 1933. No feasible plan for transporting these surpluses to needy portions of the globe is in sight. It seems obvious that our foreign markets, which in the comparatively better 1936-1937 year took up only 7½ percent of our farm products, will be of minor consequence for many years, since the nations are bent on becoming economically self-sufficient for strategic reasons or on purchasing their raw materials where they can secure definite political or economic advantages. The only glimmer of hope in this direction is that Britain, to cement our growing friendship, may include considerable purchases of American wheat in the pending Anglo-American trade agreement.

Farmers in the Red

WITH exporting out of the picture except as a minor and on ocasions a surprisingly favorable factor, the question is what can be done to build up American agriculture on a largely domestic basis, as the meat industry is now said to be. What limits are to be set on the taxation of the other components of the population in order that the farmer may enjoy a decent living, taking into account the benefits accruing to others from our protective tariff? In all fairness it must be admitted that the latest version of the AAA was badly hampered by surpluses of former years and the fact that the wheat restrictions did not go into effect before the planting had been done. Perhaps it would be well to give the ever-normal granary system a decent trial provided that more radical agricultural reforms are inaugurated to accompany it. A horrible example of what not to do is the planting in wheat of 12,000,000 acres withdrawn by quotas from corn and cotton. The basic solution still lies along the lines of decentralization, diversification, small ownership and cooperation and a large increase of subsistence homesteading—all leading to a more varied and wholesome national diet.

The Balance of the Old World

AS THIS is written a week has elapsed for appraisal of Mr. Roosevelt's two Canadian speeches, one on the development of the resources of the St. Lawrence and the other on the "expansion" of the Monroe Doctrine to include Canada. The crux of the second speech lay in this pointed paragraph: "The Dominion of Canada is part of the sisterhood of the British Empire. I give to you assurance that the people of the United States will not stand idly by if domination of Canadian soil is threatened by any other empire." This sentence can be taken as having two meanings: the one narrow and restricted to the literal meaning of the President's words; the other including this narrow meaning but adding to it an indication of general foreign policy. No one has taken Mr. Roosevelt to have meant merely that if Canada were to be invaded by a foreign power, the United States would have to intervene. From the strategic point of view alone, that is self-evident; and no one could suppose that so obvious a thing could have been intended to be taken, *literatim,* as a mere expression of neighborliness. The whole context of the speech, however much it did protest

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our friendship, indicates clearly that a wider significance was meant. And coming after Mr. Hull's remarks on international cooperation against the forces of war, the conclusion is inescapable that what was intended was a positive assurance to the European "democracies" that they could rely upon the good-will and even, in the last analysis, the physical help—certainly matériel, perhaps personnel—of the United States in any struggle against the anti-democratic nations. On specific occasion our action in European affairs to preserve peace is wise and can be helpful. But the wisdom of so definite a commitment to British foreign policy, whatever it may be, is, to say the least, questionable. It may make temporarily for peace through an implied threat of alliance, but in that case any eventual war is likely to be the more terrible in consequence. And one cannot help recalling Canning's famous utterance on the original Monroe Doctrine in 1826: "I resolved that, if France had Spain, it should not be Spain with the Indies. I called the New World into existence to redress the balance of the Old."

Impartiality and Neutrality

IN CONFRONTING contemporary social problems, there is general agreement that one of the most needed attributes of mind in our sorry, ideological world is a desire to examine the evidence connected with each problem in the light of reason, a desire to strip each problem of all the emotional mythology and partizan odium which surrounds it and subject it to as searching and complete analysis as possible. It is this attitude of mind which we have called *positive impartiality*. It is action and it is a human preliminary to action. It is an attitude which applies to every social problem—education, politics, labor, religious differences, economic theories. It is an attitude which the tradition of western thought has long considered essential for human development and happiness.

AND YET commenting on THE COMMONWEAL'S statement of its position on the war in Spain (June 24, 1938), two journalists who write a widely syndicated Washington column described our position as urging "Catholics to keep absolutely aloof from the Spanish conflict." Repeatedly our stand has been characterized by the word *neutral*. Evidently many readers make no distinction between the concepts of *neutrality* and *impartiality*. One need go no further than Webster to find the distinction made clear. "Neutral . . . Not engaged on either side; not taking part with or assisting either of two or more contending parties. . . ." For the word "impartial" we find a very different definition: "Not partial; esp., not favoring one more than another; treating all alike; unbiased; equitable; fair; just." The word *neutrality* thus by definition carries with it a strong connotation of indifference, of aloofness; *impartiality* an equal connotation of a deep but judicial concern and interest; of fairness and of justice. Benedict XV made perfectly clear the full Christian force of the word "impartial" in his appeal to the heads of the belligerent nations of August 1, 1917: 'To maintain perfect impartiality toward all the belligerents as becomes Him Who is the Common Father and Who loves with equal affection all His children." If one is to give rational and living consideration to social and political problems as they arise, then quite as necessary as avoiding neutrality and indifference is the determination to cultivate impartialty and fairness of mind. This seems reasonably obvious, directly connected with Christian tradition and thoroughly ingrained in common knowledge.

The Franco Reply

THE FRANCO reply through the British to the Non-intervention Committee demonstrates first of all the shift in the diplomatic center of gravity from Spain to Czechoslovakia. With the Germans putting 1,300,000 soldiers in fighting trim and blasting away in their press at the far from impotent Czechoslovakians (who have 1,875,000 trained soldiers and reservists), Spain has lost much of its importance to England and France, and, just as obviously, Italy has become to them a menace of minor consequence. Thus Spain and her war become still more tragically a mere instrumentality in power politics. Spanish peace as an end for European and world effort recedes further into the background. There is one possible compensation. As the course of revolutionary psychology which Spain engendered in the Peninsula and over the world proceeds with almost classic tightening and relaxing of nerves, the world may look at Spain with clearer, if less interested eyes. The Franco reply would have caused almost ungovernable hysteria only a few months ago, but it is received now with relative calm as a realistic and reasonable war document. It asks for all it could get and refuses all it could refuse, being based on two good arguments: that the Franco régime constitutes an unquestionable de facto government and that the proportional withdrawal of foreign soldiers would be an immensely complicated job. True, no will to peace breathes through the document, nor any prospect of compromises that cannot be exacted. Its refusals and analyses are embarrassing to the two clearly defined blocs in the Non-Intervention Committee as well as effective in perpetuating the charges of bad faith between the two immediate contestants. The reply is couched in singularly "realistic" terms. This same approach, as well as every idealistic one, leads one to hope with some first glimmering of

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What Army Is Beyond This Sorrow?

optimism that the reported "accidental" but simultaneous visits to Zurich of Premier Negrin and Franco's representative, the Duke of Alba, were not as abortive as news reports about them have been.

THE COMMITTEE for Industrial Organization came into existence after the October, 1935, convention of the American Federation of Labor, in defiance of the defeat of a proposal during the convention to grant 100-percent industrial union charters. That there was an imperious need to organize in all-embracing unions the manifold semi-skilled workers of such mass production industries as the automobile and steel is beyond question. That the A.F.L., a craft-minded organization, itself built on the ruins of the Knights of Labor, an industrial union organization, had too long remained indifferent to this task is also beyond question. That the C.I.O. precisely because of its extensive and energetic efforts at unionization should be the first and chief beneficiary of the National Labor Relations Act was inevitable. For the Wagner Law, enacted July 5, 1935, was aimed at discovering and undoing unfair labor practises hindering the exercise of the otherwise guaranteed rights of employees to organize freely. Hence, the recently announced campaign of the A.F.L. to "do all within its power to curtail the authority of the National Labor Relations Board" bears close scrutiny.

The Unions and the Wagner Act

THERE is a natural community of interest of *all* laboring men, no less than there is of special divisions of laboring men, such as various craftsmen, or great groups of semi-skilled workers employed in a single industry. These are factual realities that no rivalries or grievances of labor leaders can change, and it is high time that these realties, instead of pseudo-issues, were permitted

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to dominate the policies and acts of both C.I.O. and A.F.L. President Roosevelt's assurance after the announcement of the A.F.L. campaign that there would be no change in the Labor Act without conferences with the Labor Board, various labor groups, and counsel for interested parties, is most gratifying. Perhaps this will give the realities of the matter opportunity to decide the issues.

Vogue Thinking

WIDE charges have been made in the Dies investigation of leftist and Communist complicity, "innocent" and otherwise, on the part of American citizens and groups of citizens. Aside from all possible just qualifications of these charges, and all possible censure of those fairly charged, we feel that the facts at their worst are mitigated in one important way: by the American tendency to vogue thinking. This might be described as mass thinking high above the "mass" level. Wherever in our country there is a lack of logical training, a failure to emphasize impersonality and strict, one may say religious, responsibility in the use of the mind, a neglect of education in thinking through positions and perceiving oneself to be bound by conclusions, there the ground work of thinking by contagion, by sensibility, by fashion, is laid. There the mind is helpless before suggestion: especially the suggestion of intellectual *cachet,* of being "in the know." "Christianity is in this season," ran a mordant observation a few years back; and in this sense, Communism is "in" today among an appreciable proportion of the intellectuals who profess it. This is not a joyful picture, but it has one advantage: these fashions spend themselves quickly. Unfounded in any true conviction, that is, any true labor of the mind, they die of themselves, almost without a blow. They cannot be wholly disregarded on this account; but it is taking needless trouble to regard them too much.

As Another Sees Us

ABOVE we point out that Americans tend to push to excess any idea that holds the field. An instance of this which brings in its train a more gratifying sequel to the one above is the present stress of self-searching, the public confession of our national faults, whether economic, social, educational or political. It is so widely felt and so generally admitted that we have sinned, that there is no sort of reasoned opposition, based upon a secure perception of specific national virtues. Hence, to find an intelligent foreigner testifying to those virtues, not only with articulateness, but also with warmth and affection, is a vivifying experience. Stoyan Pribichevich, an educated Jugoslav who writes "In an American Factory" for the September *Harper's,* may do more than charm us. He may help to reawaken us to the true self-appreciation which is no foe of true humility and which is an indispensable basis of true reform. He tells of his first contact with American personal freedom, which "only a European can appreciate"; of the comradely helpfulness of the Ohio machine shop; of workers' pride in work; of the general decency of the management; of the "middle-class" sentiment that removes most workers equally from capitalist and racial ambitions. He is careful not to generalize on our industrial scene from all this; but while we recognize the justice of his caution, we also recognize the authenticity of what he sets down. It will not hurt, perhaps, to remind ourselves that this, too, is America, and America full of soundness and promise; that we have more than once evolved a balanced and democratic solution of the troubles that beset Adam's race, and that what we have done before we may do again.

War and the Bombardment of Cities

By JACQUES MARITAIN

WAR IS a scourge worse than plague or famine; to consider it as a means good in itself for the achievement of political objectives is to be a barbarian. Yet there is the right of legitimate defense through armed resistance against an aggressor. Still, to refuse to carry even into war a concern for what is just and what is human is to allow oneself to become a murderous beast. In the very midst of horror a human being must try to remain human.

Warfare today tends to be a paroxysm of ferocity directed and accentuated by technology. There can be no question of making war human; rather is it a question of not permitting war to become infinitely bestial.

Some say that "that stage has already been reached; we shall never again have any war which is not a total war. And it is better that war should thus be allowed to bring itself into disrepute and become a mere form of organized savagery. Mankind will then be forced to disown it."

Anyone who makes such statements does not know human nature. Horror alone cannot prevent mankind from acting. To allow, even during a period of extreme crisis, human conscience to resign its function; to allow human reason even in time of war to consider it a good thing to allow bestiality, is an error for which one pays a high price, whether the error arises from the cynicism of the adherents of total war or from a pacifist purism which is blinded by a *politique du pire* into accepting pessimist inaction. The ultimate wellspring of our earthly hopes is that intangible

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thing which we call conscience. Let barbarians do their worst with their machinery for racking our bodies; as long as free consciences exist, they cannot destroy our souls. The thing which must exist, and must exist before everything else, and which we cannot foreswear without losing all, is our refusal to call evil good and good evil.

The conditions under which modern warfare is waged have destroyed the whole edifice of positive international law with regard to war. There remains only the natural law and those unwritten laws to which Antigone appealed.

The very first unwritten law, the first moral precept recognized in this matter by conscience, is that the man who wages war should not destroy more of the physical heritage and human lives in the nation he is fighting than is necessary to obtain victory. Total warfare—which is justified on the ground of the prompt conclusion it achieves by means of destruction for destruction's sake, killing for the sake of killing, without let and without measure and with the greatest possible amount of terror; and which inevitably turns into a war of extermination, for terror does not shorten but, on the contrary, prolongs war—is thus the worst form of barbarism and bestiality. It is a bestiality of man, which is far worse than the bestiality of an animal; it is a barbarism of civilized men, which is far worse than the barbarism of savages.

We are told that there are no more open cities, that the distinction between open and fortified cities no longer makes sense. I reply that there is always a distinction between combatants and non-combatants. We are told that the life of a combatant is worth no less than the life of a woman or a child. I reply that all life is precious and that that is why we must hate war. But if a war is being fought, then let men fight it as men and not as wild animals; let them, as I have just said, destroy only as much of the nation's population as is necessary to achieve victory, sparing as much as possible the non-combatant population. Dropping bombs upon a city, of whatever sort it may be, when one cannot clearly aim at the military objective which one set out to bombard and when the stronger possibility is that one will massacre non-combatants; bombarding civil populations in order to try to terrorize them; machine-gunning columns of refugees from an airplane and killing women and children — such actions, or any others like them used as means of warfare (stupid means because they intensify resistance and invite reprisals)—such actions are crimes and will always be crimes which no ideological reasons can excuse.

When, having used the excuse of total war, we set up and honor and glorify throughout the world the spirit of the assassin, we shall see what sort of peace will come—a peace which will itself be total, the peace of the great cemeteries of the state.

Those who direct human history, the rulers and the parties engaged in the formation of men whose consciences may be carved and molded indefinitely, do not know what they are doing. The indifference of so many people confronted by such abominations may perhaps afford them confidence in what they plan. They cannot see the wreckage which this very indifference foretells. Intimidation, propaganda and terror will work in vain; never will anyone succeed in making men of sand stand upright to form a human society.

So we must unconditionally sustain every protest of human conscience against the crimes of total war and we must act against these crimes. And we must also sustain the protests of conscience against war itself; we must act against war, against that monstrosity which is modern war, against that crime which lies in desiring war, in poisoning millions of men with lies and hatred, so that finally they destroy one another—millions of men who of their own accord would want peace, would want nothing better than to spend in peace that brief space of time from the womb to the grave during which everyone in the world is a living human person.

It is from within that everything has its beginning. Because mankind wishes to justify itself in its own eyes, public opinion, aroused to indignation, can accomplish much against the crimes of total war and against war itself. Arousing such public opinion is necessary; treaties and international conventions are necessary. But nothing can be accomplished so long as each one of us does not feel within himself his responsibility to the world and to his own conscience; so long as we remain unwilling to tear from our own hearts every vestige of hatred and blind resentment against any nation, whatever it may be and whatever may be its form of government, whether democratic, fascist or communist; so long as each one of us scorns the power of love.

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The Church and Fascism

By JAMES A. MAGNER

ALMOST persistent allegation, reappearing in editorial comment and news reports, amid what appears to be a world battle between democracy and dictatorship, is the rather unpleasant one for Catholics in America that the Church and the Pope have espoused the cause of Fascism. A number of reasons are being brought forth solemnly, both in academic and popular circles, for this conclusion.

The first is the fact that the Catholic Church itself is authoritarian in character and therefore must be inclined to favor the authoritarian state. The explicit condemnation of Communism by Pope Pius XI and the world-wide attack upon this heresy by Catholic forces have also been viewed with scandal, particularly by those whose radical views incline them to brand any other alternative as smacking of Fascism. To this may be added the recognition of the Franco government in Spain accorded by the Vatican, the friendly relations that appear to exist between the Church and Mussolini even since the Ethiopian episode, and the continued appeal of the Pope to the now mangled Concordat with Germany. An apparent satisfaction with the corporate régime of Portugal and of that which was Austria, together with diplomatic connections with various states dominated by dictators or given to imperialistic policies, completes the chain of evidence.

That the Catholic Chuch, as a religious body with a teaching mission, is authoritarian cannot be disputed. The Church derives its origin and manifests its character from the positive affirmations of Holy Scripture and Christian Tradition. In the assertion and interpretation of Christian belief, both in faith and morals, the Pope claims infallibility, and from the power of the keys granted to Saint Peter maintains a spiritual jurisdiction, exercised directly and through the bishops, even without the election or consent of the faithful (Matt., xvi, 18, 19). But does this indicate a solidarity with dictatorship in the civil order or an identity in the origin of power?

Civil authority and jurisdiction are founded, not on Divine Revelation, but upon the precepts of the natural law, and there is nothing in natural law to indicate what form the state must take. It is true that Catholic philosophers from the beginning have differed in their opinions on the seat and transmission of state sovereignty. On one point they are agreed, and in this they have the testimony of the Holy Scriptures, namely, that all true authority is derived from God. But whether that authority resides, by right, primarily in the patriarch or monarch, or whether it belongs to the people by whom it is delegated to elected or hereditary rulers, is a matter that opens up a wealth of controversial literature.

The doctrine that the ruler has jurisdiction in virtue of the consent of the governed seems today to be most generally acceptable, at least in democracies, but it is by no means a modern concept. It was the common view of the medieval Catholic Scholastic philosophers, expressed by Saint Thomas Aquinas, that "the power of ruling the community belongs to the entire people or to the public official who acts in their name" ("Summa Theologia," II, 1, Q. 90, a.3). Dr. Otto Gierke in his "Political Theories of the Middle Ages" wrote:

> A fugitive glance at medieval doctrine suffices to perceive how throughout it all, in sharp contrast to the theories of antiquity, runs the thought of the absolute and imperishable value of the individual: a thought revealed by Christianity and grasped in all its profundity by the Germanic spirit. That every individual by virtue of his eternal destination is at the core somewhat holy and indestructible even in relation to the Highest Power. That the smallest part has a value of its own, and not merely because it is part of a whole: never as a mere instrument, but also as an end.

In development of this idea, the Jesuit philosophers of the sixteenth and seventeenth centuries expressed those principles which have become the commonplace of democracies. Thus Suarez declared:

> The common opinion seems to be that this civil power is derived immediately from God as the author of nature, so that men, as it were, dispose the material and designate the subject capable of this power. Although this power is absolutely of divine right, its determination to a certain form of authority and régime comes from human decision. Since this power is immediately in the community, the community has the right of delegating it to determined persons ["De Legibus," Lib. 3, cap. 3, 4].

Martin Becanus, S.J., asserted in the same way:

> Hence it follows that kings and princes, who receive their power from the community, cannot use greater power than has been given to them; and therefore, if they pass a law against the will of the whole people or community, it will be regarded as unjust, especially if it be merely human and positive [2 Pars, Tract. 3, quaest. 5].

Starting from these principles, Bellarmine proceeded to show the distinct natures of Church and civil authority:

> From this we gather two differences between the political and the ecclesiastical power. The first is

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on the part of the subject, for political power is in the multitude while the ecclesiastical is in one man, as in the immediate subject [namely, the Pope as the supreme head]. The second is on the part of the giver. Thus, political power, considered universally, is of divine right, but in particular is determined by the right of nations. Ecclesiastical power is in every way of divine right and immediately from God [De Laicis, lib. 3, cap. 6].

Whether or not one is disposed to acknowledge this divine right that descends directly from God to Church authorities, the fact is clear that the Church is not disposed to assent to the same claim of divine power by civil authorities.

For this reason, Lord Acton was able to say:

In modern times the absolute monarchy in Catholic countries has been, next to the Reformation, the greatest and most formidable enemy of the Church. For here she again lost in great measure her natural influence. In France, Spain and Germany, by Gallicanism, Josephinism and the Inquisition, she came to be reduced to a state of dependence, the more deplorable that the clergy were often instrumental in maintaining it. All these phenomena were simply an adaptation of Catholicism to a political system incompatible with it in its integrity; an artifice to accommodate the Church to requirements of absolute government, and to furnish absolute princes with a resource which was elsewhere supplied by Protestantism.

The Catholic Church, he declared truthfully,

. . . is the irreconcilable enemy of the despotism of the State, whatever its name or forms may be, and through whatever instruments it may be exercised. Where the State allows the largest amount of this autonomy, the subject enjoys the largest measure of freedom, and the Church the greatest legitimate influence ["Political Thoughts on the Church"].

This provides an interesting contrast with the ideas of State absolutism and the divine right of kings as advanced, for example, by the Established (Anglican) Church of England. Thus, in an address of the University of Cambridge to King Charles II in 1681, we read:

We will still believe and maintain that our kings derive not their title from the people but from God; that to Him only they are accountable; that it belongs not to subjects, either to create or censure, but to honor and obey their sovereign, who comes to be so by a fundamental hereditary right of succession, which no religion, no law, no fault or forfeiture can alter or diminish [quoted from "The Divine Right of Kings," Figgis].

The Anglican divine Hickes was therefore able to declare, in a sermon the same year:

Popery having apparently corrupted the Gospel in the doctrines of obedience, and submission, and the divine authority of the supreme power, especially of kings, they cannot be sound and orthodox Protestants, who hold the very same destructive principles to regal government, by which the Papists have corrupted the Gospel in these points. No, they are not sound and orthodox Protestants, but Protestants popularly affected, Papists under a Protestant dress, wolves in sheep's clothing, rebellious and Satanical spirits transformed into angels of light [ib.].

From a jurisdictional standpoint, the dissenting bodies of England owed their origin to a protest, not against the Roman Catholic Church, but rather against established Anglicanism.

The record of the Catholic Church in its relationships with both German and Italian Fascism makes it clear that the pretensions of totalitarianism are no more acceptable today than they were in the days of Bellarmine and Suarez. The fact that Pope Pius XI has directed an encyclical, "Divini Redemptoris," explicitly against Communism does not in the least indicate an endorsement or sympathy with Fascism as such, since he has repeatedly made it clear that although "man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other," still "neither can be exempted from their correlative obligations, nor deny or diminish each other's rights."

So far as the form of the state is concerned, Pope Leo XIII has made it clear in his encyclical, "Immortale Dei":

The right to rule is not necessarily bound up with any special mode of government. It may take this form or that, provided only that it be of a nature to insure the general welfare. But whatever be the nature of the government, rulers must ever bear in mind that God is the paramount Ruler of the world, and must set Him before themselves as their exemplar and law in the administration of the state.

Against two things, however, the Catholic Church stands firm: the totalitarian state in principle and the nationalizing of religion.

So far as the civil authority of the Vatican State is concerned, no inferences can be drawn which would indicate either a doctrine of Church relative to national policy or a sympathy of the Pontiff for any particular régime. The governance of the Vatican State is not a prerogative of the Church, but is personal to the Pope, and this, not in virtue of his religious powers, but as a historical acquisition useful for his independence of action in dealing with the universal Church and the faithful throughout the world. As ruler of the Vatican State, the Pope does not exercise an authority beyond the territory of his civil domain. To change the political form of this state would simply destroy the one reason for his political autonomy.

This indicates a distinction to be made between the Vatican State in its diplomatic relations with other powers and the policies of Church in pursuit of its spiritual mission. In practise, the two may be, and generally are, united in purpose. The Pope, as diplomatic head of the Vatican State, quite as much as head of the Church, is primarily interested in negotiating for the freedom and wel-

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fare of the Church in any given territory. Of course, the particular temporal policies in pursuit of this end are grounded in Catholic principles and objectives, but, being subject to human judgment and prudence and representing civil agreements with men of changing aims and sometimes of doubtful good faith, they are capable of error. No doubt, during the course of the centuries, the Vatican has made many miscalculations and mistakes from a diplomatic standpoint. But if it were to follow the demands of its critics the world over, its procedure would be chaotic and suicidal.

The general policy of the Vatican and of the Church in general, when dealing with facts in the civil order, has been one of realism, without necessarily approving the political or ethical claims of individual rulers and states. Ample justification for this stand may be found in the example of Christ, Who "consorted with sinners," consented to teach Nicodemus at night lest he suffer from hostile members of his caste, and counseled obedience to the Scribes and Pharisees even while scoring their hypocrisy.

The principles governing the justification of war and annexation have been made clear by Popes and private theologians alike, and Pope Pius XI has ceaselessly pleaded for international peace and justice. But if he were to have issued a declaration to the effect that Italy's conquest of Ethiopia was unjustifiable and that all Catholics who took part in it would be deprived of the sacraments, as many critics have demanded, he should undoubtedly be confronted with a very complicated task of passing judgment on all reshaping of territories, including the acquisition of territories within the United States. "Anti-Fascists" have been quick to see the Vatican's recognition of Franco's régime in Spain as an unwarranted political intervention. They have failed, however, to note that this has been limited to a *de facto* basis, without a declaration of the righteousness of the cause or national acquiescence in the régime. The needs of the Church in Nationalist territory have apparently required diplomatic relations. If they have ceased to exist for the Loyalist government, this is due simply to the clear policy of the Loyalist régime. If Japan succeeds in reshaping China, undoubtedly the Vatican will, in the course of time, accord such diplomatic recognitions as are essential for the exercise of its spiritual mission.

A good deal of the misunderstanding in this whole matter arises from the supposition of those who assert that, since the Pope is anti-Communist, he must therefore favor Fascism, as though the Papacy were primarily a political entity and Fascism and Communism were the only alternatives in secular organization. Catholic philosophers make a distinction between Communism as an economic theory and Communism as a cultural theory. As an economic theory, Communism takes various forms, more properly grouped under the general term of Marxism, which ranges from state socialism to complete collectivization. Allied to this is the political machinery for its maintenance. It is a matter of common agreement among Catholic thinkers that the right of private property is a practical necessity for personal and social security and progress. But this is not a matter of dogma; and no one holds that the possession of private property is of such absolute right that it may not, in certain circumstances, yield to considerations of human rights.

But as a cultural theory, Marxism or Communism in its various forms, is based upon a materialistic conception of history. It denies the future life, inherent morality of acts, and the existence of God, and it incorporates as an essential point of program the destruction of Church and the elimination of religious belief as a cultural force. Under this aspect, therefore, the Church points out that cultural Communism and Catholicism are irreconcilable, and it warns against organized Communism since, for practical reasons, the Communist party demands acceptance of its cultural as well as its economic and political theories.

It is true that the Church has not explicitly named or condemned Fascism. A number of reasons are responsible for this. Fascism, as a cultural system, is not predicated on atheism. Moreover, the term Fascism itself is only in process of definition and covers too broad a field, at least in popular concept, to be singled out for final analysis. Even the idea of corporate government and the capitalistic system have been labeled Fascism.

The Church has, however, condemned the worship of nation and race and resisted state absolutism and atheism, as such, wherever they have been advanced to crush out religious freedom and the rights of man. The Church is far larger than any political system, and it learned from experience that consistency is not the chief virtue of its critics. For the cultural program of Hitler, which is so abhorred by anti-Fascists in America and which is slowly strangling Catholic education in Germany, is the very program endorsed in principle by the selfsame critics for Spain and as a world measure. And in Germany, the Church has been accused by Nazi leaders of being in league with the Communists.

Heresy

Of all the gods by which the mind
Of man is bruised and bent,
I'd give the crown and scepter to
The god of six percent.

DONALD POWELL.

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A Century of Emersonian Tradition

By SISTER ROSE MARIE CARROLL

IT WAS in 1838 that Emerson startled New England and the American public generally by his address before the graduates of the Harvard Divinity School, and made plain the trend not too obscurely indicated in his public pronouncements of the immediately preceding years. In 1836 had appeared that essay on "Nature" which attracted the admiration of Carlyle. The immediate consequence of this was an invitation from Harvard to address Phi Beta Kappa in the summer of 1837. Emerson hastened to utilize the occasion to deliver what has been called the American Declaration of Intellectual Independence.

The speech contained either in germ or fully developed the ideas which Emerson was to spend the rest of his life exploiting. Nature was indicated as the source of man's powers, with obvious reference to the essay of the year before, which Emerson, with characteristic faith in his own work, took for granted had been thoroughly studied by his hearers; but self-reliance was its motif and the famous later essay which bears that name was merely an orchestrated piece, the symphonic variations on the theme here clearly enunciated for the first time. The scholar was to break completely with the traditions of the past, to trust in true transcendental fashion to his own intuitions rather than to the experiential wisdom of the race.

Harvard listened with due reverence to this new prophet of intellectual independence. The speaker could not, of course, mean independence of *Harvard* tradition. This teacher, moreover, notwithstanding their own assertions of self-reliance, they felt quite secure in accepting because he had been already acclaimed in England. The natural sequence was a second invitation, to address the Divinity School at the next Commencement.

In 1838, therefore, Emerson appeared before this class of young men, who were going out to fill Christian pulpits throughout the land, and earnestly declaimed: "Cast behind you all conformity and acquaint men at first hand with the Deity," since, said he, "you are each a new-born bard of the Holy Ghost." Historical Christianity, he assured his listeners, "is not the doctrine of the soul but an exaggeration of the personal, the ritual. It has dwelt, it dwells, with noxious exaggeration about the person of Jesus." The person of Jesus was, accordingly, to be set aside for the "chorus of thoughts and hopes" in each man's own soul. Dogma and ritual automatically must give way to whatever the young minister saw fit to substitute for them. He was to "cheer the waiting, fainting hearts of men with new hope and revelation" by preaching whatever appeared to him truth in the light—or haze—of his own intuitions.

The immediate answer should have come from the meeting-house benches: why support ministers to preach to us their intuitions since logically from your premises our own are equally trustworthy and the only ones we should follow? However, the people as a whole were not yet aware of the destructive influence to be wielded by this new prophet, and these "new bards of the Holy Ghost" (strange phrase in the ears of Unitarians) who had risen up amongst them. Harvard banished him from its sacred precincts for a generation to come—and what excommunication should a New Englander of that day be expected to feel so keenly? There was a considerable furor in church circles, but what weapons had Unitarianism with which to defend orthodoxy? And Harvard had only itself to blame since the implications of the "American Scholar" led directly to the plainer exposition of the Divinity address.

To a clerical objector Emerson wrote a wholly characteristic reply in which he tells more of the truth about himself than most of his early admirers would have been willing to admit. With naive pathos he asserted over and over that it was cruel to expect him to give a reason for his assertions or an argument in their defense; that he did not know what arguments were in reference to any expression of thought. Nothing certainly was more true than that Emerson did not, at any rate, produce arguments, that he had a marked "incapacity for methodical writing." These two essays of 1837 and 1838 are the most methodical to be found in his work. To hint at the necessity of binding himself to any logical consistency, of furnishing any reason for his views, or argument for their defense, Emerson never ceased to consider "cruel."

It is none the less difficult to persuade ourselves of the complete intellectual honesty of the shrewd Yankee who defended himself in such terms; or to believe that he would have accepted so helplessly appealing a defense from an opponent. However, it was sufficiently vague, and thrillingly "transcendental," to enable him to get by in his own day; and that seems an all but sufficient exposé of the whole cobweb "philosophy" which shimmered in the dazzled eyes of New England.

The farther reaches of the country gazing eagerly eastward thought they perceived the dawn of a new day, and the sun duly traveled westward

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in the person of Emerson himself, who forthwith embarked with no misgivings on his career of national instructor, to teach all and sundry that it was their duty to listen to no teacher, but their privilege to listen to him. Three months of each year he devoted to enlightening his fellow citizens from the lecture platform with pleasant personal results in glory, influence and income—and this, as Lowell tells us, for more than a third of a century. For, in 1861, Lowell could write:

> The charm of his voice, his manner and his matter has never lost its power over his earlier hearers, and continually winds new ones in its enchanting meshes. What they do not fully understand they take on trust, and listen, saying to themselves:
>
> A sweet, attractive kind of grace
> A full assurance given by looks,
> Continual comfort in a face
> The lineaments of gospel books.

There you have, more completely than Lowell intended, perhaps, the secret of his popularity. His face was reminiscent of gospel books, and his words were not comprehensible enough to most of his listeners to warn them that he was substituting a gospel of his own for the Gospel of Christ. Lowell asks:

> What then is his secret? Is it not that he out-Yankees us all? That he is equally at home with the potato-disease and original sin, with pegging shoes and the Over-Soul? And above all that his mysticism gives us a counter poise to our practicality.

Throughout this essay, Lowell is guilty of one of his most annoying faults as a critic. He will not take a definite stand. He continues:

> Some of the audience mutter: What does he mean? Where is his system? What is the use of it all? What the deuce have we to do with Brahma? I will only say that one may find grandeur and consolation in a starlight night without caring to ask what it means save grandeur and consolation; one may think roses as good in their way as cabbages, though the latter would make a better show in the witness-box if cross-examined as to their usefulness; and as for Brahma, why, he can take care of himself and won't bite us at any rate.

Was there ever a more irritating dodging of an issue—it is worthy of Emerson himself—and the defense is continued along these lines throughout the essay. We are told, for example, of a lecture that was more disjointed even than usual:

> It was as if, after vainly trying to get his paragraphs into sequence and order, he had desperately tried the expedient of shuffling them. It was chaos come again, but it was a chaos full of shooting stars.

Shooting stars, verily! That Emerson wrote whatever came into his mind at odd moments on stray pieces of paper, backs of envelopes, et cetera, and literally did shuffle them together to form essays, or read them haphazardly to lecture audiences, we have abundant testimony. Evidently the more weird and disjointed the effect, the more the majority felt they were getting their money's worth of mystification, dubbed by admirers, "mysticism." How many in any audience are sure of the dividing line? Lowell points to Emerson's talk about Brahma who "would not bite them" but that is just what Emerson wanted him to do, bite them and inject the germs of eastern theosophy which, however dogmatic, however insistent on the ritualistic he anathematized in Christianity, he was eager they should adopt in its stead. His disciples were to take nothing from the Christian past, but the age-old stagnant East might hold treasures for them.

The "Over-Soul," and all the vague pantheism which it connoted in Emerson's thought, was a soothing substitute (I had almost written syrup) for a personal God and a personal soul which connote definite responsibilities. Emerson could and did use the words God and soul plentifully enough, and no one's utterances were more literally soulful. Most members of his simple audiences hearing or reading orthodox words frequently failed to realize that they were used in anything but an orthodox sense. However, the intelligentsia were, as always, flattered by the assumption that they grasped the import of these esoteric sayings. And how delightfully Mr. Emerson allowed for changing moods:

> In your metaphysics you have denied personality to the Deity, yet, when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee. A foolish consistency is the hobgoblin of little minds.

And how youth loved to be told: "Whoso would be a man must be a non-conformist." As Emerson said, "Every heart vibrates to that iron string," to the note, "Trust thyself." Discard the past, listen to none. He quoted his own brave answer to a valued adviser so patronizingly described as one "who was wont to importune me with the dear old doctrines of the Church"!

> On my saying, "What have I to do with the sacredness of tradition, if I live wholly from within?" my friend suggested, "But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but, if I am the devil's child I will live then from the devil." No law can be sacred to me but that of my nature. Good or bad are names readily transferable to that or this; the only right is what is after my constitution; the only wrong what is against it.

Hard to realize, perhaps, that that was spoken to American youth a hundred years ago; it might come from a "flaming youth" manifesto of the nineteen-twenties; but it takes some generations

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for a philosophy to work itself out to its ultimate consequences. Emerson in this country, like Arnold and others of their day in England, was so suave, so proper, so ethical, so much the moral man, that people failed to realize how much of their fundamental decency of life was the result of a Christian home and training which, combined with a cool temperament, made any passionate course of action personally repugnant. There were so many examples, in both countries, of men who were preaching the most heterodox and morally destructive doctrine, yet living apparently blameless lives, that many felt, "It matters not what a man believes if he leads a good life. Religion has little to do with morals."

The fallacy in that theory finally demonstrated itself in the conduct of generations brought up by those who had imbibed the teachings of these men in homes very unlike those of Arnold's father or Emerson's mother, under the guardianship of parents and teachers imbued with contempt for religion, outdated now in ethics as in doctrine. Charles Eliot Norton said, writing of his observation of Emerson on the latter's last trip home from Europe:

> His serene sweetness, the pure whiteness of his soul, the reflection of his soul in his face, were never more apparent to me, but never before had I been so impressed with the limits of his mind. . . . He can accept nothing as fact that tells against his dogma. . . . He refuses to believe in disorder or evil. . . . But such inveterate and persistent optimism, though it may show only its pleasant side in such a character as Emerson's, is a dangerous doctrine for a people. It degenerates into fatalistic indifference to moral considerations and to personal responsibilities; it is at the root of much of the irrational sentimentalism in our American politics, of much of our national disregard of honor in our public men, of much of our unwillingness to accept hard truths, and of much of the common tendency to disregard the distinctions between right and wrong.

But there were not many in his day whom the "serene sweetness" that looks out at us from Emerson's portrait could not blind to the consequences of the illogical and harmful doctrines in such essays as "Self-reliance," "Compensation" and "Circles"; to the inevitable result of the flattering substitution of imaginary participation in an Over-Soul for irksome responsibility to a personal God; even of the substitution of Brahma for Christ. Yes, that serene face has deceived the majority of Emerson's countrymen far beyond his own time. Could that dear Mr. Emerson—author of the lines which Matthew Arnold, another apostle of culture and sweetness and light, and unbelief, quoted so charmingly:

> So nigh is grandeur to our dust
> So near is God to man,
> When duty whispers low, *Thou must,*
> The Youth replies, *I can.*

—could that Mr. Emerson be a dangerous teacher for youth? Moral platitudes caused many to forget that Emerson had, as a matter of fact, explained God away and that youth was far more likely to act on other principles enunciated by the same teacher: if from the devil, act according to your source; there is no duty unless your intuitions recognize it as such.

Emerson was sometimes called the American Carlyle, but there is much more of the kindred slipperiness of Arnold in his make-up. Carlyle was unceasingly irritated by Emerson's "optimism" which refused to see the evident action of the devil in human life; in fact, neither Emerson nor Arnold faced realities realistically. Many of the contradictions and weaknesses in these theories, the more weighty and wise Hawthorne, consistently a truer mystic and philosopher than Emerson, tested out and demonstrated objectively in his stories: the theory of compensation in "House of Seven Gables," trancendentalism generally in the "Blithedale Romance," and in "The Marble Faun," "The Scarlet Letter" and others—but that is another story, and today Emerson is in many respects outdated even for his followers. As Paul Elmer More says, "Emerson often loses value for his admirers in proportion to their maturity and experience." And yet, he is the founder in America of the New Protestantism, as Shaw called it, which theoretically consists in protesting against all the past, every established canon of life.

> Try how wicked you can be; it is precisely the same thing as trying how good you can be. . . . There is no law so independent of circumstance that the time never comes for breaking it.

So said the iconoclast Shaw at the end of the century, and the restless searchers for novelty thought they had found something bravely new, but he was only repeating what the Puritanic Emerson had said in the supposedly conservative American eighteen-thirties, before Darwin or Bergson or Nietzsche or any of Shaw's teachers had evolved for him ideas of Creative Evolution or the eruptive theory of the Life Force.

William Lyons Phelps tells of a visit Emerson, during his brief career as pastor, made to a dying parishioner, a simple, plain old man, who wanted help in his extremity. What had saccharine Emerson to say in presence of the grim reality of death? He sat silent. Brahma, the Over-Soul, Self-Reliance—did he turn these over in his mind? At least, he knew better than to voice them here. Finally, "the old fellow cried out peevishly, 'Young man, if you don't know your business, you had better go home.' Emerson went." If only his generation had shared the intuitions, the common-sense of that stern old son of the soil, America might still be approximately Christian.

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Diet and Longevity

By EDWARD PODOLSKY

WE ARE what we eat. Food furnishes not only energy to keep life going; it also supplies the materials with which wear and tear are repaired. It is not surprising, therefore, that the subject of diet and its relation to the problem of prolonging human life is now regarded as a very important one. But by no means is this a new thought. The first of all great modern scientists, Francis Bacon, many hundreds of years ago maintained: "The cure of diseases requires temporary medicines, but longevity is to be procured by diets."

At the present time some very interesting and significant research is being carried out in the nutrition and physiological laboratories of two great universities in the United States, Cornell and Columbia. At Cornell University, C. M. McCay, W. E. Dilley and M. F. Crowell stumbled upon an interesting discovery while conducting a research on the nutritional requirements of the brook trout. They found that a peculiar vitamin, which was named "H," was absolutely essential for trout life. These nutritionists were interested in ascertaining just what sort of dietary relationship existed between the level of vitamin H, which furnishes the necessary spark to keep the fish's vital mechanism going, and the level of protein, which supplies heat energy for growth.

This was a most interesting problem and the Cornell scientists went about getting the answer in a thorough fashion. They constructed a series of diets which were definitely deficient in vitamin H but of differing protein levels. Thus, the diet for one group of trout was 10 percent protein, for another it was 25 percent protein, for still another 50 percent, and for a fourth 75 percent.

Well known is the fact that food containing less than 14 percent protein is utterly insufficient to furnish the "building stones" for growth, but life can be sustained on such food if the other essential elements are present. This was experimentally confirmed. The group of trout whose diet contained only 10 percent protein did not grow in the least, but the fish in the other three groups all grew, and notwithstanding the very marked differences in protein percentages, they all grew at the same rate.

Lacking vitamin H they all died at about the same rate, in twelve weeks. However, the trout in the first group, those that had failed to grow, lived on the average twice as long. This led Dr. McCay to make an interesting and quite apparent observation—namely, that something was consumed in the process of growing that is quite essential for the maintenance of life. The next step in these experiments was to investigate this mysterious "something" and to ascertain its effects in higher forms of life.

Joining Dr. McCay in this new series of experiments were Drs. L. A. Maynard and Crowell. They selected as their subjects 106 infant white rats, born of parents closely related and having the same hereditary background. In general, the food and nutritional requirements of these animals are similar to those of men. The rats were divided into three groups.

Group I consisted of fourteen males and twenty-two females. They were given an adequate diet containing sufficient calories to sustain rapid growth. They were fed rich food and before 1,200 days had passed all had died.

Group II comprised thirteen males and twenty-three females. These were put on meager rations of the same diet. They grew very slowly but showed a capacity for growth at practically all ages. After twenty-eight months on this restricted diet they were placed on the rich diet of group I and thereafter they could eat what they liked. After 1,200 days of this experiment, eight of this group were still alive.

Group III was a mixture of fifteen males and nineteen females. They were fed abundantly, for the first fourteen days, the same diet as group I. Later they were switched to group II diet until twenty-eight months had passed. Then they were put back on the more generous diet. After 1,200 days five were still alive.

In all three groups some rats died early, others in middle life, and, as is true in the case of human beings, more females than males reached old age. The oldest male lived 1,321 days and the oldest female 1,421 days, and both were of group II. The average results were as follows:

	Average Life Span	
	Males	*Females*
Group I	483 days	801 days
Group II	820 days	775 days
Group III	894 days	826 days

The above table is of interest in that it shows that the male rats whose early growth had been retarded lived nearly twice as long as those that had not known this set-back. For the females the averages are not quite conclusive.

From the data gathered from the foregoing experiments it would seem that there is some factor present in groups II and III which tends

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to prolong life, and that this factor exerts a more pronounced effect on males than on females. The rats of the retarded group looked younger than other rats of similar age. Their fur remained soft, silky and thick in marked contrast to the coarse, scraggy fur of their companions of similar age in group I.

The experiments at the Cornell nutrition laboratories are as yet not completed. According to plans, they will be completed some time in 1942 but results thus far obtained are exceedingly interesting and suggestive. Diet no doubt plays a very important rôle in prolonging life or retarding it.

At Columbia University, Dr. Henry Clapp Sherman, perhaps the greatest food chemist of all time, and his associate, Dr. Harriet L. Campbell, have found that calcium is an important factor in adding years to one's life, and that vitamins A and G are also important factors. The experiments are not yet concluded but Dr. Sherman is so convinced that he is on the right track that he is applying his discoveries to his own dietary. It is his belief that by including in the daily diet of a lifetime a liberal allowance of food rich in lime or calcium and the two vitamins, six or seven years of life may be added to "the period of the prime."

The Columbia experiments in diet began in 1918 when food shortage caused by the World War made it necessary to ascertain what foods could be used most effectively to give proper nutrition. Dr. Sherman took for his research wheat and milk and set about finding out what is the smallest proportion of milk that will supplement wheat to form an adequate diet. He used white rats and fed them different proportions of milk and wheat.

Diet A was made up of five-sixths ground whole wheat mixed with one-sixth dried whole milk. Diet B consisted of twice as much milk, the proportions being four-sixths and two-sixths. It was found that Diet A was capable of supporting normal health and growth, and for that reason was a permissible diet. However, Diet B gave a higher average result. In terms of length of life Diet B was superior to Diet A. Animals living on Diet B lived 10 percent longer.

The reason was not hard to find, for diet B gave a more liberal supply of milk. The problem was now to analyze milk into its various components and identify the components that were directly concerned with increasing longevity.

Milk is a complex emulsion of proteins, fats and carbohydrates. It contains all the known vitamins and minerals. It is almost the perfect food. To analyze this complex fluid would be a very difficult task. Dr. Sherman decided to study the most prominent constituents, of which calcium is one of the best known. He took Diet A, with its five-sixths wheat and one-sixth milk, and added to it a quantity of lime just sufficient to be carried by an additional one-sixth of milk. In this way he had a combination that was Diet A in all ingredients with the exception of one. In lime content it was the same as Diet B. Then he tried this calcium-rich combination on a large group of white rats, feeding a control group on lime-poor Diet A at the same time. He found that the rats fed on the lime-rich diet lived longer than those who were not fed calcium.

In addition to calcium, milk is one of the best sources of vitamin A. Wheat hardly has any. Butter fat also contains great quantities of vitamin A. Diet A was made as rich in vitamin A as Diet B. Dr. Sherman then learned that vitamin A was also an important factor in increasing the span of life. Similarly it was found that vitamin G was just as important.

The three longevity factors in the diet are therefore calcium, vitamin A and vitamin G. They are all present in milk and in fresh fruits and vegetables. Dr. Sherman is of the opinion that those who aspire to live long should have a diet rich in these three elements. As a practical formula for insuring ample portions of these factors he suggests that at least one-fifth of the food budget be spent on milk and cream, and not less than one-fifth on fresh fruits and green vegetables.

A very striking comparison of the effect of food on rats and men has been made by Sir Robert McCarrison of the Indian Medical Service, one of the most prominent students of food at the present time. In India he was impressed, as other observers had been before him, by the striking contrast between the "manly, stalwart and resolute races of the North—Pathons and Sikhs—and the poorly developed, toneless and supine peoples of the East and South — Bengalis, Madrasis, Kanarese."

Dr. McCarrison found that each group had definite dietary habits and he tried these diets on white rats. Starting from the same age and weight, the rats which had the diets of the Sikhs grew to 235 grams at the end of the test. Those with the Pathon diet attained 230 grams; the Kanarese, 185; Bengali, 180; while those on Madrasi rations grew to only 155 grams, consideraly less than the rats who had the Sikh diet.

Dr. McCarrison came to the conclusion that the Sikh diet is an ideal diet. They are not only longer lived than other Indian races, but they are splendid physical specimens as well. It is certainly not strange that the Sikh diet coincides with the Sherman diet. They drink great quantities of milk and eat fresh fruits and vegetables, particularly peas, carrots, cabbages, tomatoes and roots. This is a beautifully balanced ration.

In planning a diet for longevity it is well to follow the slogan coined by Professors E. W. McCollum and Nina Simmonds of Johns Hopkins University: "Eat what you want after you have

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eaten what you should." The "should" diet refers to the protective dairy products, fruits and vegetables. Everyone, adult as well as child, should get the equivalent of a quart of milk a day. It need not all be taken in the form of milk; butter, cheese or ice cream serves just as well. The average diet furnishes about half of that.

As regards vegetables, freshness and color are the best guides. The older the vegetables the less the vitamin content. The greener a green vegetable is the more protective matter it is likely to contain. The yellow roots are also valuable.

Milk has for hundreds of years been regarded as the perfect food, and fermented milk particularly, as life-extending in its effects. Dr. Elie Metchnikoff did a great deal to popularize the drinking of fermented milk. He believed the long life of the Bulgarians, Turks and Armenians could be attributed to the constant use of yogurt. Yogurt is a coagulated milk, snow white in color with a slightly acid taste, cool and refreshing, with a peculiar and characteristic aroma and fruity bouquet which no other milk possesses. It contains three distinct and different types of bacteria. Statistics show that in the Balkans, out of every 1,000,000 of the population, 1,500 reach the age of 100 years. In central and western Europe only 9 percent in 1,000,000 reach this age. Metchnikoff thought that this proved in a scientific manner that the longevity of the human race wuld be increased if this form of fermented milk were brought into general use.

The question of food is an important one in the régime for long living. Food being the fuel with which life's engines are kept going, the right foods will help to keep the engines going longer.

Scandal in High Places

By VALANCE PATRIARCHE

"THE WICKED ole witch said, 'I spit on all the dolls in the world last week an' no little girls can ever have one again—never,' but a good fairy hopped in the window an' throwed a lovely big doll right in the little girl's lap." . . . The story trailed off forlornly for want of encouragement but began again with sudden inspiration: "An' the ole witch said, 'Darn your hide.' "

As expected that brought response. Sister Lucia's charming face, shadowed but not obscured by its black veil, turned to the child at her side with a look of reproach. "Doblemos la hois," she murmured. But changing the subject was the last thing her small charge wished to do. For some moments the two, a Sister of the near-by convent on the mountainside and a little orphan inmate, strolled along the road in silence unconsciously enjoying the warm air and sweet perfumes of spring in Southern California.

"If I had a doll now, Sister Lucia, she could wear a little silk dress an' a straw hat, couldn't she?"

"Little Moneta, you know perfectly well why you have not a doll. Consider the one you threw down the well, think of the one you buried in the garden, and remember the one you let the dog play with; and all because of your wicked temper. How could you be so naughty when you pretended to love them so much?"

"But that was why, Sister . . . because I loved them and then when I got angry I didn't want things I loved round."

Sister Lucia sighed. It did not seem a good reason to her. "I told you that when you proved you could control your temper you could have another doll."

The child was about to say something indignant but clapped her hand over her mouth to stifle it. Her companion hid a smile; both had warm Spanish blood and understood each other better than most people whose ages are ten years apart. But Moneta must go on and on.

"There is a new doll in the chapel, Sister, you know—isn't it beautiful? I love and love it, but Sister Aspera won't let me go too close."

Shocked, almost incredulous, Sister Lucia turned to look at the speaker. "You cannot mean the Little Jesus! Why, Moneta!"

Tears stood in the child's big dark eyes as she walked on silently. Was it bad then to love a beautiful thing? It was not in her nature to be downcast and penitent long, however, and she was soon running to lift golden poppies, to smile in their faces, and was sniffing the light fragrance of wild stock. She paused to watch a humming bird trembling on a cluster of lupins, then to chase a butterfly and imitate its fluttering grace. A moment later she was at the side of her friend asking impulsively to be forgiven if she had been naughty—but still Sister Lucia stopped further argument with a hand laid firmly on the childish lips.

There was a diversion in the form of a rural mail box hanging crookedly from a pole. "Prof. Max Dean," read Moneta. "What is a 'Prof.,' Sister?"

"A professor, a teacher."

"Does he ask a lot of questions, like in school?"

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There were no professors at her remote convent, but Sister Lucia did her best and replied that they were superior beings who did not bother to ask questions. They told you things. And what if you were bad, Moneta wanted to know, would they ask questions then? Sister Lucia replied decidedly that it would be none of their business. She had well-defined ideas regarding things academic and things moral.

"If it was something about dolls, would he?"

There was the sound of a gentle groan and the good little Sister hastily counted twenty in Spanish. "Uno, dos, tres . . ." Before she had completed the count, which was to save her from the impatient retort, Moneta had changed from a scraggy, obstinate little girl into a slender statuette poised on tip-toe under a pepper tree.

Sister Lucia knew what would follow, an original pantomime and dance to express her joy at some loved object or to explain something she could not put into words. At such times she was all spirit and grace. Her eyes now were lifted to the convent on the hill. Tall, slim cypress trees, like green candles, rose above a yellow garden wall, and Moneta, with fingertips joined over her head, was swaying like the tree tops. Beyond the wall was the golden-brown convent where green English ivy scurried up to the copper-tiled roof and clambered over it to twine itself about a golden cross shimmering against a clear, blue sky. Moneta stooped and rose with little quivering movements as if she, too, were a growing thing. She danced, up, up, until finally she stood, taut, triumphant, her arms flung wide to make of her body a cross.

"Ah," said Sister Lucia, always a little excited at the child's instinctive art. "It is our blessed home you mean. It is on tip-toe reaching for heaven."

When they got to the hilltop Sister would tell the Reverend Mother of this latest bit of acting and she would say, as usual, "It is the ballerina mama coming up through our little Moneta's toes again."

As they entered the convent gates old Sister Calida, the head gardener, mumbled a greeting made indistinct by the absence of the false teeth she had discarded during Lent as a practical means of subduing the flesh. Moneta ran to help her pull up a stubborn weed. It gave suddenly and both fell over backward. "I love Calidas," shouted the child, laughing and kicking up her skinny legs. She had an odd way of using the plural when affectionate. "I love Calidas" or "I love Sister Lucias," she would say as if these individuals engendered a love for all of their name.

Leaving the child, Sister Lucia hastened to show the Mother Superior the embroidery silks and linen threads she had brought from the post office to complete a new altar cloth. As no one was about she picked up her wide skirts and ran nimbly along the terrace.

"Reverend Mother," said Sister Aspera primly, "I see Sister Lucia running. Do you not think it time she became a little more austere?"

The Mother's handsome face lighted with a swift smile. "My dear Sister Aspera—'austere' at eighteen? God forbid!"

In the garden old Calida was listening sympathetically to the childish account of the walk, how they paid extra postage on the parcel from the city and the fact that a professor lived down the road.

"I worked for a professor once, my child. He was a sort of doctor."

"Did he ask questions, ever?"

"Not him. He'd say, 'Up with your foot now,' and have all the corns and bunions out in no time."

"You could tell a professor you wanted a doll, couldn't you, and he'd never ask why?"

"Ah, the poor childy!" and Calida stroked her head with a tender earth-stained hand.

It was holiday time and the other boarders at the convent had gone home, so Moneta was fairly free, and while the evening meal was still in progress in the refectory she was allowed to run into the garden to play until bed-time. Her thoughts still ran on dolls and professors who did not pry, for she was stubborn with the terrible tenacity of some gentle natures. She seemed to have come under evil influences in that garden; instead of consulting the white Easter lilies and the sweet-breathing roses she lingered by the cactus bed. The cacti, repulsive with swollen leaves, bulbous stalks, warts, knife-like prongs and all sorts of deformities, looked like an armament farm—all bayonets and bombs. Nothing good could come of their advice. Old Calida saw her go straight from these "flauna," as she elegantly called them, to the chapel, but imagined she was to meet Sister Lucia there.

The next person to see her was the astonished professor, a quarter of a mile down the road: he opened his door in some annoyance hearing a foot kicking at it and was confronted by a small girl carrying a burden and panting with haste and fear. True to expectation he asked no questions but quietly admitted his visitor, carefully relieved her of what was apparently a precious charge and, putting her in a chair beside the fire, brought her a mug of hot cocoa. When she was absorbed drinking the comforting beverage, which stopped her shivering, her host let his eyes rest upon that which should have been wrapped in sanctity, remote from touch of human hands. He found it impossible to believe this little one guilty of desecration, and yet—

A small voice came from the big chair, "My name is Moneta."

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"Mine is Max."

Not being questioned she was willing to impart information. "I was out for a walk. Just down the road a piece I was going."

"There should be a policeman on that road."

"A—a policeman?"

"To keep robbers away." The speaker paused to light his pipe but was aware of the frightened stare of the child's eyes. "Not first-class robbers, of course. They would not bother with a little place like this—one or two second-rate fellows." He saw the small hands clutching the arms of the chair nervously and felt a little ashamed, but, after all, when an unknown infant walks into your house carrying a symbol of divinity the situation calls for unusual measures.

"I like it here," said Moneta ingenuously.

The professor thought he had better force the issue and get it over. So, fixing upon his guest the keen scrutiny which had made many an older person wince, he asked sternly and slowly, "Why did you—steal—it?"

Terrified she ran to the door, fumbling at the handle, sobbing and blinded with tears. The door opened quickly from outside and in stepped Sister Lucia, flushed and startled. Clasping the weeping child to her she faced the embarrassed professor with accusing eyes. "What are you doing to this child?" she demanded.

"Biting off her ears, scalping her," snapped Max Dean, who was a kind man, but limited in patience.

The Sister ignored him while she dried Moneta's tears and murmured reassurance. "There, there, my sweet." He watched them with an air of chill detachment. "Sister Lucia won't let anyone hurt her darling." Darling began to hiccup and her little nose was red. "Are we all right now, dear?"

The professor hoped so and longed for his usual evening calm when Reason sat enthroned in his kingdom of Science. He was about to attempt an explanation when Sister Lucia's face was suddenly frozen with horror. She had seen.

"El nino santo!—sacrilegio!—Child, child, valgate Dios!"

Moneta stood with bowed head, her face so white, her lips so drawn she seemed about to faint. She swayed toward Sister Lucia and put a timid hand on her arm. "See," she pleaded, "it was like this."

Her angular child body melted into dramatic pantomime; curving her arms as if cradling in them a precious burden she gazed down with a smile of heavenly innocence. For a moment she held this Madonna pose of rapt contemplation, then, slowly leaning forward, she lowered her arms and with a gesture as of one bestowing an inestimably beautiful gift, appeared to place her dearest possession in the care of another. Slowly dropping her hands to her sides and rising to look at the two who were watching her, she said simply, "It was a miracle."

"Miracles have been performed for little children many times," said Sister Lucia with dignity. Then doubting the honesty of her words she added hastily, "Besides, the little Moneta is an artist."

The professor's smile was gentle and understanding but he indicated that something must be done at once. It took a good deal to shake him out of his studious abstraction but this unexpected appeal to human sympathy met with response. In a few moments it was arranged that Sister Lucia was to hurry back with her repentant orphan and endeavor to enter the convent unseen, aided by old Calida who was watching the gate. He would follow and Calida, warned beforehand, was to show him the way to the chapel—"and all will be well." He bade them good-night cheerfully but apprehension seized him as he returned to his fire. This was a problem to be solved without any scientific formulas.

The plan was carried out, Calida was instructed and, sighing with relief, Sister Lucia led her naughty one into the convent hall.

The Mother Superior had an inkling something was wrong. She generally knew when there was mischief in the air, but she preferred to manage things so that the culprits among her pupils became victims of their own consciences and sought her counsel and forgiveness. Now she put down the book she was reading to listen to footsteps tapping along the hall—a light, quick step and a child's short running one, and they had entered from the side next the chapel. Throwing a cloak about her shoulders she walked down the stone steps and across the lawn to the dimly lighted edifice. Sister Aspera had told her of Moneta's love and longing and she knew the obstinacy of the child, but she could scarcely allow herself to believe what she suspected.

Standing before the statue of the Blessed Virgin she gazed with horror at the pathetically empty arms. "Sea como Dios quiera," she murmured.

She did not move as a man came quickly through the open door of the chapel and stepped down the aisle. With a great simplicity this stranger lifted the Little Jesus and placed him in his Mother's arms.

A wise woman and a learned man confronted each other gravely in flickering candlelight.

"Reverend Mother, a sinner has repented. Is there forgiveness?"

"Señor, when a Mother has her child in her arms again there is forgetfulness."

"I thank you, Reverend Mother. Good-night."

"Good-night, Señor, go with God."

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Views & Reviews

BY MICHAEL WILLIAMS

WHAT our Holy Father the Pope said to the missionary students at their summer quarters near Castel Gandolfo on Sunday, August 21, was spread before hundreds of millions of readers of the press outside of Italy, but, although it was issued by the news agency of the Vatican, it will of course be ignored by the state-controlled Italian secular press. This is one of the significant facts which should recall to our minds that it is in Italy that the dogma of state absolutism has been given its most definite form, although not as yet its most complete expression in action. It was Mussolini himself who laid down that dogma: "Nothing outside or above the State, everything within the State, everything for the State."

Up to the present time, the full absolutism of the secular State has been held in reserve, and the Church has been able through its agreements with the government to preserve inviolate the full spiritual claims of the Church, while withdrawing its organizations from action in many fields now reserved for State control. Catholic education, in the sense of complete instruction in Christian doctrine and the spiritual and moral discipline and tradition of the Church, proceed unimpeded; in fact it is promoted by the aid of the State. Simultaneously, however, the children and the youth of Italy are being indoctrinated by all the mighty influences brought to bear upon them in their most formative period of life by the manifold agencies of the totalitarian government.

Uneasily, uncertainly, and with many signs of the underlying struggle, this compromise has now existed for many years in Italy, but the current controversy provoked by Hitler's visit to Rome and by the appearance of Italy's official participation in the racial philosophy hitherto monopolized by Nazi Germany, is a fresh proof of the underlying discord between Church and State in Italy. It may prove to be the turning point in the internal struggle.

The arrogant claim made by the principal spokesman for the Fascist philosophy in the press, Signor Gayda, that "all cause of conflict or dissension between the State and the Church has been eliminated," by the latest agreement between the two, brought a clear denial from the Pope, for above all other evils that might menace the missionary work of the Church the Holy Father pointed to "exaggerated nationalism," and it is precisely exaggerated nationalism that is contained in the Fascist maxim already quoted: "Nothing outside or above the State, everything within the State, everything for the State." This exaggerated nationalism is denounced by the Pope as a "real curse, because it is the real curse of divisions, contrasts and almost of war. Particularly for missions, exaggerated nationalism means the cause of sterility, because it is not by that road that the fertility of divine grace pours into souls and produces a blossoming of the apostolate."

From the point of view of the absolute State, as now expounded by Mussolini and his press agent, Signor Gayda, "the racial problem belongs only to the policy of the nation and State. As such it is the exclusive concern of the Fascist government. The carrying out of a national policy in any form—which is a prerogative of a sovereign State doubly felt by the Fascist régime—remains outside all Church control or criticism."

Signor Gayda was emphatically answered by the Pope. The next move would seem to be up to the Fascist government. By denying the Catholic population of Italy its inherent right to know what the head of the Church is saying, while flooding the press and the radio with the wrong interpretations of his words made by the Fascist authorities, the latter may rest content, for the time, claiming the victory, and depending upon its progressive development of the mind of Italy's youth along the lines of its own philosophy. But it is not likely that Pope Pius XI will let the matter rest. His many utterances on this subject prove how vital to the Church is the duty of teaching to all nations the full doctrine of Christ, a doctrine which is in opposition to the racial teachings of the Hitler régime, and the exaggerated nationalism, now also including the racial slant of Hitler, of the Fascist government of Italy.

It is highly significant to remember that although the Pope may lack full facilities for reaching his own people in Italy with his words on this all-important subject, nevertheless, the press and the radio are not indispensable, for he has other, and ultimately much more powerful, agencies by means of which he can, and will, convey his teachings. Definite instructions as to what is to be taught in the Catholic seminaries of the world, of course including Italy, on the subject of racialism, have already been sent out. Bishops and priests and religious orders and catechists and missionaries and the Catholic press throughout the world, are all at the service of the Pope. So, too, although the enemies of the Church, whoever they may be, may scoff, there is likewise the vast power of prayer and the sacraments, the invisible yet omnipotent currents of grace won by sacrifice and prayer, and this force will unite and strengthen the children of the Church throughout the world against the assaults of the tyrants everywhere. This fight is not won or lost in a day or a year or a century or an epoch; it has gone on since the beginning of the Church, and probably will go on until the end of time.

Communications

A LAYMAN'S MAGAZINE

New Orleans, La.

TO the Editors: I received your kind reminder that my subscription has expired. Needless to say that I gladly renew it. In my humble opinion, THE COMMONWEAL is the most important Catholic review published in the States, not only on account of its excellent, timely articles on topics of vital interest for all of us, clergy and laity, but particularly because it is a splendid layman's

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magazine. Too long, in several countries for many centuries, the *vox populi, vox Dei,* has been dead or at least dormant. Not very frequently, and only in spots, is the *vox populi* heard even at this late hour in this vast country, possibly because they do not realize their own possibilities and opportunities, possibly also because they do not have at hand the modern means of expressing their thoughts and ideals. Of course, what is needed or desirable, is not always wanted by those who more or less control the situation. However, more and more opportunities ought to be created for an ever-increasing number of talented, well-trained and highly educated men and women to work in the domain of the press that should be theirs almost exclusively if ever we are to have a constantly progressive Catholic social movement in the United States of America.

Very often the remark has been made that we have more papers than editors. In fact, very few of our local papers have an editorial page like the always interesting Buffalo *Echo.* Of course, *nemo dat quod non habet.* Even the highest recommendations cannot change realities. In our social reconstruction army we have more leaders than followers able to understand and execute the somewhat cryptic orders of those higher up. The masses are not moving; they never were trained; they hardly know what it is all about and how to do what has to be done in these critical times. They heartily support the secularist state which their own ignorant inactivity or worse made stronger and stronger so as to considerably delay the urgently needed work of Christian social reconstruction. Fortunately, the glorious tribe of eminent lay journalists such as Veuillot, Hello, Verhaegen, Helleputte, Landy, Van Pol, von Goerres, von Hertling, Bachem, Toniolo, Donoso Cortez, Brownson, Williams, Preuss, etc., etc., is daily growing in usefulness and influence, in some parts of the world, notably also in this country where, in regard to economic and social justice, the *amina naturaliter Christiana* is more vigorous than in old Europe with its centuries-old class distinctions. This tremendous advantage should be capitalized and exploited to the nth degree.

May the "Providential" success of THE COMMONWEAL be an inspiration to thousands of able men and women whose names are not widely known today to come forward and build up a Catholic press, worthy of the sacred cause of Christ, the Divine Saviour of society as well as of the individual, worthy of this wonderful country with its amazing opportunities—invariably guided by the unchanging and unchangeable principles of social justice and social love whereof the Church is the supreme custodian and teacher in this economically, socially and politically ever-changing world.

May I congratulate you upon publishing those marvelous articles of Rev. G. Vann, O.P., entitled "Jerusalem among the Mills" and based upon the magnificent research work of the world's greatest living Catholic philosopher, Jacques Maritain, a layman like so many other eminent leaders of thought (Preuss, Gilson, Wust, Schmitt, Dawson, Watkin, de Wulf, etc., etc.).

Integral Catholicism modernly applied in a modern world is the only solution of the ominous and momentous social question. Unselfish and courageous social action, enlightened by a vast and deep knowledge of human affairs and illumined by the brilliant light of Divine Revelation and supported by God's never-failing grace may yet make this God and man ignoring world a moderately comfortable ante-room of heaven. The old Thomistic saying remains true: *facienti quod in se est Deus non denegat gratiam.* No success without divine grace. But no divine grace without the *facienti quod in se est.* And as a preliminary let the Christian world say the *mea culpa, mea maxima culpa,* and let the same be repeated by the many millions of Catholics in this vast land of opportunities.

Let me finish. My epistle is getting too long. Wishing you most cordially God's choicest blessing and continued and steadily increasing success in your noble undertaking.

REV. EDWARD ROMBOUTS.

CORRIGAN

Forest Hills, N. Y.

TO the Editors: A review covering "Literature, the Arts and Public Affairs" would seem to be sufficient territory for a serious review without wandering into other fields.

Your editorial criticizing Mr. Corrigan is uncalled for and errs not only in this specific case but also on general principles. A comment such as yours might be expected from the conservators of commercial monopolies of generative and motive power, but hardly from the professed champions of personal genius.

Kropotkin tells the story of the first automatic combustive motor. Originally a little boy was employed to set the valve in place after each successive explosion. In order that he might play with his companions he arranged a piece of string which would permit him to leave the machine and at the same time control it. This naturally gave birth to the ideas of rockers on the valves. The point is that all inventive power is always the product of persons and never institutions. And in many cases as in the above instance this inventive power is primarily encouraged by the desire to cut loose from the capitalistic octopus which garners the power and feeds on what it can never create.

In praising the achievement of Mr. Howard Hughes we are in effect worshiping the god of science. In the case of Mr. Corrigan the achievement is that of man. Mr. Chesterton picked us up on our stupid remark that "the machine has come to stay" whereas the machine is incapable of either coming or going anywhere. The god of science is the straw-man of capitalism. Take it away and let us recognize the values in reality.

LAWRENCE G. DOYLE.

New York, N. Y.

TO the Editors: I found your editorial anent Douglas Corrigan rather peevish. Certainly the adulation to which you object is at least as deserved in his case as in that of the channel swimmers, movie heroines and various political spellbinders on whom it has been fre-

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quently showered. When a troubled land can forget its fears and unite in a gloriously crazy though "ill-advised" celebration, the situation is not altogether deplorable and makes for happier reading than the crimes and wars with which we are plagued. Incidentally, the young man's conduct has been commendable in that he has passed up freak offers by which he could have capitalized his flight, preferring to stick to bona fide aviation projects.

Your suggestion of "intelligence, prudence and industry" as a means to success is slightly naive considering that your own columns constantly echo the plaint of the workingman ground down by a savage capitalism! Seriously, most of us find today that intelligence, prudence and industry won't even get us a job, let alone success. And if one can put one's talents over by means of even a spectacular bit of advertising—well, why not?

I have not usually found narrowness characteristic of THE COMMONWEAL, but am now led to speculate on what its attitude would have been had Corrigan been a Past Grand Knight of Columbus and the nephew of a prominent Monsignor instead of a minister. True, a finger might have been shaken at the imprudence of his exploit. But I doubt that there would have been any series of little sneers: "light-hearted and light-headed Douglas Corrigan"; "the engaging gentleman"; "the smiling hero." On the contrary, much would have been made of his clean living, the fact that he neither drinks nor smokes, etc., and the adulation tendered him would have been deemed a tribute to outstanding Catholic manhood and the Irish-American character. And if the *Christian Herald,* for example, had printed just such an editorial as yours, loud would have been the cry in the Catholic press regarding prejudice and bigotry.

Charity in judgment is not the least "engaging" of characteristics, particularly on the part of a great religious publication.

RUTH MCCARTHY.

THE EYE

St. Louis, Mo.

TO the Editors: A glance at the article entitled "The Eye," in the August 19 issue of THE COMMONWEAL, suggested to this reader that it might be the product of a physiological psychologist in fanciful vein. This possibility was still tenable through the passages on eye-poking and eidetic imagery. But any expectation that terms might be used in either their scientific or their common meanings vanished at such phrases as "the eye is a sense" and this sense "appears to go through space." Later, it turns into a "subtile nervous fluid generated in the brain and exerted (!) by the mind," permeating space and hitting various recipients here and there. Quite bewildering.

Emerson is quoted more than once. Can it be that, after all, this flight of fancy is no other than a highly successful reductio ad absurdum of the intuitive method and fine free phraseology of the Sage of Concord in his most airy-fairy moments?

J. SCOTT MACNUTT.

Points & Lines

American and World Agriculture

ON AUGUST 17, Secretary Wallace announced that the Department of Agriculture is working out a plan to subsidize the export of about 100,000,000 bushels of wheat during the current wheat year. According to the New York *Times:*

> The subsidization would come from the one-third of customs receipts that are earmarked for this purpose by the 1935 AAA legislation. [Secretary Wallace] held that a program "within limitations and for specific objectives" would not conflict with the Hull program, although admitting that "unlimited pushing of exports would be disastrous" to it. . . . We want to handle the program so that we won't be accused of dumping."

Some newspapers immediately did accuse the department of wanting to "dump" exports. The *Christian Science Monitor* claimed:

> Dumping is dumping whatever nation does it or whatever the excuse. It is the direct opposite of the freer economy—nationally and internationally—which this newspaper believes is essential to free government . It extends regimentation to the international field and incites economic warfare instead of allaying it. . . . Export bounties do not really make for abundance because they clog the channels of distribution by attempting to make it a one-way operation. They are not really any better than the attempt to limit American farm production to domestic consumption. . . . This plan is the exact opposite of Mr. Hull's truly liberal method of trying to increase farm exports by opening more of the American market to foreign industrial imports.

The disappearance of our foreign market for farm products since the war is described by Eliot Janeway in the Sunday New York *Times:*

> Unable to pay for imports on the pre-depression scale, France, Italy, Czechoslovakia and Germany began to put their own soil into wheat. In 1928-29 these four countries imported a total of 249,000,000 bushels. But the average total of wheat imports into these four nations fell, in the years from 1933-34 to 1936-37, to 35,000 bushels. . . . Even less than the wheat farmer can the cotton farmer look to exports to help him. Just after the war we supplied more than 60 percent of the world's cotton needs. Now we meet only 40 percent of them. This is not because of any decrease in our cotton production, but because increased world consumption has been almost entirely satisfied by new cotton-growing regions. Germany, for instance, was importing as much cotton in 1935 as in 1929. But in 1929 we sent her about 2,000,000 bales, whereas in 1935 and the years since she took only about 800,000 bales a year from us. England, our greatest cotton customer, has seen the market for her textiles contract by 70 percent since the war. We did not feel this drop at once, for we were selling increasingly to Japan. But Japan's adventure in China has paralyzed her textile industry. The great Indian market is being taken over by India herself; and India is an integrated producer, growing the cotton for her own mills.

The London *Tablet* lists the ways by which European nations have developed their agriculture and freed themselves of our products:

> A remarkable feature of post-war policy in Europe has been the similarity of methods adopted by the majority of countries in their development of agriculture. Certain basic

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principles are being almost everywhere applied. These principles may be summed up as follows: (1) Encouragement of the mixed family farm of some thirty to forty acres. (2) A system of groups of farms under a certain regional control. (3) Cooperative buying and selling. (4) A tendency toward ownership of each farm by its occupant. (5) Security of hereditary rights for the owner. (6) State protection against price fluctuations and speculators. (7) Conditions of easy purchase of farms by instalment payments over long periods. (8) Emphasis upon a large measure of self-subsistence for each unit. Russia and England stand outside the general movement. Under the Soviet régime the small peasant holding, though by no means wholly eliminated, has always been eyed with suspicion, and the tendency everywhere has been to encourage the *kolkhoz,* or collective farm. In England, in spite of a large body of farming and outside opinion, no sort of concerted scheme for the regeneration of farming has been undertaken by the government. This apathy has been little short of disastrous, as may be seen from the fact that no less than 2,276,000 acres that were under crops or grass in 1914, had gone out of cultivation by 1936.

Mr. Clair Price adds in a report from London:

Less than a third of all British farmland is occupied by crops today. Since the war nearly 250,000 men, a quarter of the whole farming population, have drifted to the towns. . . . The British farmer works his 200 or 300 acres with paid labor. With plowland costing him four times as much in wages as pasture, he quits growing crops and turns to livestock or gives up and lets his land go to weeds. The British, taken by and large, remain faithful to the national belief that food is properly produced by seamen. . . . The mercantile marine could not survive without its cargoes of foodstuffs, and without the mercantile marine there would be no navy, and without the navy this small and smoky island would be anybody's loot. . . . Overseas customers can only pay in foodstuffs for the goods they buy. Hence, if Britain did not import its food, the British manufacturers would have to close down. While country politicians demand protection for the farmers against imported foodstuffs, the town politicians are all for free trade and cheap food. And the votes are in the towns.

The Far Eastern Front

THE SINO-JAPANESE war seems definitely to have reached a condition of stalemate. A year ago, in the September, 1937, issue of *Harper's Magazine,* Nathaniel Peffer gave an analysis of what he felt the conflict then portended; in the current issue of the same magazine he supplies an analysis of the present situation.

In result Japan finds itself in its present predicament—unable to win the war, unable to drop it, unable to continue it without fatal exhaustion.

Mr. Peffer sees a real possibility that the pacification of the Far East will rest with the western powers, a possibility which carries with it grave dangers of disagreement.

If the war drags out, Japan unable to win and China unable to drive out the Japanese troops and both sides at the point of exhaustion—which now seems the more probable outcome—then the settlement can be dictated by the rest of the world. . . . Now—as when the war began—it may be said that, all moral considerations apart, the world's best interests lie in a clear-cut Japanese victory or at least in a stalemate, with Japan completely exhausted and China left with a government intact and unshattered powers of recuperation.

When will a state of exhaustion really be reached? Mr. Peffer admits that contemporary experience shows that an analysis based upon the ideas of orthodox economics no longer seems to apply.

Only one thing staves it off: the aggregate of the instrumentalities of totalitarianism for postponing the incidence of social and economic law. Because there has not been enough experience to appraise those instrumentalities accurately, it is impossible to fix the point at which the danger sweeps over the protective devices of totalitarianism.

This admission seems to amount to little more than saying that the totalitarian state has made nugatory the whole structure of economic law in its financial aspects. The Japanese Embassy in London recently issued a statement of comparative imports and exports which casts a good deal of doubt upon the imminence of Japan's bankruptcy (reported in the *Manchester Guardian*):

For the first seven months of the year imports were 34.6 percent less than in the corresponding period of 1937, while exports were only 19.9 percent less. The total adverse balance of trade for the period was 190,000,000 yen, as compared with 717,000,000 yen in the first seven months of last year.

In view of the fact that "Japan's foreign trade usually shows an excess of imports over exports in each of the first six months of the year, and an excess of exports over imports in each of the second six months," this year's record so far is not at all bad.

The only recent report of serious internal disaffection in Japan comes from the *Daily Worker,* which is naturally eager to find anything of the sort. It is based upon a radio speech delivered in Hankow by Aoyama, who is said to be a Japanese liberal leader escaped to China.

. . . Since 1931, when the invasion of Manchuria began, a number of anti-fascist organizations in Japan came out jointly against Japanese invasion of China. During the period since 1931 more than 300,000 people were arrested in various parts of Japan. . . . Since the very moment that war broke out . . . anti-war literature was sent to all units of the front. In Shansi province Japanese soldiers frequently pass over to the Eighth Route People's Revolutionary Army of China. At present . . . there are many strikes in Japan. He cited an arsenal in West Japan where workers sabotaged production of war materials. In some districts of the country the population is avoiding conscription. More than 300 soldiers were court-martialed for anti-war activities during February and March. . . .

La Vie Intellectuelle has recently published a series of documents on Italian expansion gathered together by Paul Catrice which includes documents relating to Italy's policy in the Far East. M. Catrice summarizes the aims of the Berlin-Rome-Tokyo understanding as follows:

In a schematic fashion one might say that the new triple alliance thus divides up its spheres of influence: Japan is to have the Far East: Germany, Central and Eastern Europe; Italy, the Mediterranean, the Red Sea and the Near East. Of course the facts in detail are not so clear as this; it is rumored that Germany has signed a secret treaty with Japan for the exploitation of the Dutch East Indies and she also has indubitable schemes against Turkey and Iran; Germany and Italy have also ideas which are not in complete harmony about central Africa; Italy has not accepted Anschluss with complete equanimity, and in any case she will not desist entirely from her activities in the Balkans, as Germany might prefer. But it seems to us that as a result of the Berlin-Rome axis and the German-Italian-Japanese treaty, this schematic analysis represents the situation with a fair degree of accuracy.

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The Stage & Screen

The Need for a New Type of Audience

IN A RECENT interview in London Mr. R. E. Sherwood made a suggestive statement; he declared that while American playwriting is at present more vital than English, English audiences are superior to those on this side of the ocean. This latter, Mr. Sherwood explained, is due to the fact that English audiences take the theatre more as a part of their daily life than do audiences in America. Probably Mr. Sherwood should have said not "American" but "New York" audiences, for unfortunately the American theatre today is "New York."

The New York public craves before everything else novelty; it wants its plays to be different. Now up to a point this is an admirable desire, for the dead hand of tradition has often stifled the drama. And the New York theatre is today the most experimental, the most exciting in the world. Beside the successes in New York most of those in London seem rather pallid and old hat. How much this is due to the censor, and how much to native English conservatism, it would be difficult to say, but the fact remains. And yet when Mr. Sherwood says that American plays have greater vitality than English ones there is a danger that he may exaggerate the lasting vitality of the New York theatre of today. Willingness to experiment does produce excitement, but excitement may appear to be vitality, even when it is only *feu de paille,* a fire that burns brilliantly, but is quickly ended.

Now the typical New York audience, at least those which make up the first weeks of our successes, is too often out for a thrill, a titillation of the senses and the imagination, rather than true artistic and emotional satisfaction. And what it desires varies from season to season. In London it is otherwise. The audiences may be less quick, but they are less febrile. They are willing to accept good workmanship and quiet characterization and charm of dialogue as something worthy in themselves. They will of course accept other things when they can get them, as witness the recent London successes of "Idiot's Delight" and "Golden Boy," but they don't go to the theatre determined to be bored by what is not up to the minute.

If America had a theatre outside New York it would not be so, for there the audiences would be more or less homogeneous, in short, American; but in New York, while the melting-pot has performed its function, the molten metal has not cooled and coalesced. Being still in a state of flux and ferment, it demands that its plays be in a similar state. Of course there is a homogeneous native audience in New York. It turns out for Gilbert and Sullivan, and sometimes for Shakespeare, but it does not turn out for the usual play, probably because it resents a theatre which is forever changing.

So when we pride ourselves on the greater variety of the New York theatre it is well for us to ask how much of this variety has solidity and permanent value. After all, experiment is but a beginning, and a public which is forever demanding novelty is Byzantine rather than Elizabethan. We in New York have some of the qualities that made the London of Elizabeth the wonder-city of the world, but we have others far less praiseworthy. It is well that we should not confuse them, and that we may not, we need the development of a more homogeneous, more national audience, which will accept the good in tradition and encourage it so that it may guide and fertilize the new. GRENVILLE VERNON.

Family Week in the Movies

"FOUR DAUGHTERS" is the pleasantest surprise in a long time! As it starts you think, "Oh, well, another overly sweet family picture!" With Claude Rains as the music professor, the three Lane sisters and Gale Page as the musical daughters, May Robson as Aunt Etta; the blustering boy next door in love with one of the sisters; a rich man in love with another; and a debonair young composer moving in with the family who all fall in love with him—it needs only a few Alcott touches to make it a "Little Women in Modern Dress." And then into the Lemp household walks John Garfield, an orchestrator, plain looking, unshaven, cynical, the kind of a soured guy who would say, "I never had a birthday party or presents." His appearance is as startling as would be that of a Hemingway character in a book by Jane Austen. And this realist messes up things for the Lemp family. "Four Daughters" is something different in the movies. It is based on a story by Fannie Hurst and could only be improved by a little less of sweetness and more straight thinking in the end. The cast is good; and John Garfield is perfect as the unhappy fellow who expects a lightning bolt to catch up with him sooner or later.

If you want a light and diverting comedy see "Sing You Sinners." It shows the Beebe family in the throes of finding a job for Bing Crosby so that brother Fred MacMurray can marry his girl. Mother Elizabeth Patterson isn't adverse to her sons' singing to make a pretty penny even if young brother Donald O'Connor (a clever kid who's a newcomer to the films) joins in the songs. "Sing You Sinners" is refreshing for its good fun, attention to details in direction, and its fast wind-up with a thrilling horse race and tough knock-'em-down fistfight.

There's getting to be a regular run on family pictures. In "Rich Man, Poor Girl," the poor secretary won't marry her rich boss until her family gets used to him and he is sold on them. So you get a lot of Robert Young absorbing Pa, Ma, a brother, a sister and even cousin Henry, "the man who invented the great middle class." And you get a strong dose of the family making over Mr. Young. It's too bad that "Rich Man, Poor Girl," based on the play "White Collars," is over-acted in the beginning because it turns out to be an amusing comedy with a couple of interesting ideas even if the conclusion is a bit trite. Robert Young shows that he can be a rich man without being a smartalecky playboy; Ruth Hussey is an attractive secretary with a little too much culture considering her lack of means; and Lew Ayres is convincing as the well-meaning cousin Henry. PHILIP HARTUNG.

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Books of the Day

Another Roosevelt's Political Credo

A New Birth of Freedom, by Nicholas Roosevelt. New York: Charles Scribner's Sons. $2.50.

CAESAR AUGUSTUS paid the utmost respect to republican institutions. He shrewdly divested himself of the appearance of a dictator imposing a "new deal" on Rome. Having first made sure that full and final power was concentrated in his own hands, he periodically went through the forms of seeking public ratification of his acts. Eventually the people realized that the shell of the old Roman state housed an entirely new type of government. A bureaucracy dominated by a benevolent despot had been craftily substituted for the republic.

Mr. Roosevelt believes that the New Dealers of our time have mastered the bloodless revolutionary technique of the first Roman emperor. He is of the opinion that the old democratic forms of government are today being highly praised at the same time that they are being subtly undermined. In place of federalism, with its basic reliance on self-government by the states and its provision for local independence, the American system is being rapidly transformed into a unitary, centralized, totalitarian government. The American people are blithely sacrificing the system under which the United States became a great republic. They are calling upon government to feed them, to amuse them, to solve all their difficulties. They are demanding, not freedom, but security.

While I find it impossible to subscribe fully to Mr. Roosevelt's alarmist thesis, one is nevertheless aware that the problem of operating a genuine democracy in which the federal government engages in the banking and insurance business, in the real estate business, regulates wages and hours of work, manufactures and distributes power, controls agricultural output, supervises the marketing of securities and dominates the nation's credit structure, and in which millions of voters receive direct government subsidies, has already become acute.

I therefore accord a very sympathetic hearing to Mr. Roosevelt's views on decentralization. Since executive nationalism is destructive of popular government, every effort should be made to strengthen the state governments and to check financial and industrial concentrations. The philosophy of centralization, with its disbelief in the ability of the people to govern themselves, should be challenged by a revival of the philosophy of decentralization, with its faith in the ability of the people to run their own affairs. But political and economic reforms, by themselves, cannot save American democracy. Mr. Roosevelt goes to the heart of the problem when he boldly asserts that, unless there is a great spiritual and moral reawakening, neither federalism nor the restoration of property will be of much avail.

JOHN J. O'CONNOR.

CONTEMPORARY SOCIAL PROBLEMS

American Foreign Relations, by John Mabry Mathews. Revised and enlarged edition. New York: D. Appleton-Century Company. $4.00.

IT IS a rare book on foreign relations which is either so compact of fact or so authoritatively critical that it has permanent value. The book under review is a case in point. In 1922 its author wrote an elementary and useful college text on the conduct of American foreign relations, in which he summarized the work of the various branches of American government in dealing with other governments, and showed the correlation and lack of it between these practises and the provisions of the Constitution. This discussion was expanded by some 50 pages in 1928; the opening half of the new book was devoted to selected American foreign policies, and the title was changed to the present one. The newly published book is the "revised" edition of the latter volume.

The reviewer has carefully compared all three volumes, with the conclusion that the changes are relatively slight and that this book is lacking in compactness and in critical thoroughness. The 390 pages on the conduct of foreign relations have been somewhat compressed to admit a very few new facts, such as the structure of the State Department in 1937 and a very slight discussion of the recognition of Russia; but topics and subtopics are identical with the text of ten years ago, and there are remarkably few verbal changes from the book of sixteen years ago. In consequence, some outstanding developments in the conduct of foreign relations during the last few years have been either overlooked or summarily treated. Some idea of the extent of this neglect may be obtained from the fact that only one reference following the twenty-one chapters of this second half of the work bears a date later than 1928.

Changes in the first half of the new edition are more extensive, as might be expected. About 120 pages of new text are added to the 180 pages of the 1928 volume by the introduction of sections on international economic ties, such as reciprocal trade agreements, chapters on Pan-Americanism and Neutrality, and the discussion of recent developments in Latin America and the Far East. In his Preface of ten years ago the author said that he was treating American foreign relations from the viewpoint of political science rather than that of history, by which he seems to mean topically rather than chronologically, ignoring the fact that many historians as well as international lawyers wrote topically, in a close-woven continuity which this book lacks. In so far as he often introduces his own opinion in an argument, he does depart from the scientific historical method. On the whole, the effect is that of a compilation of topics upon which further detailed study would be necessary for any understanding, written so generally as almost to lose accuracy.

ELIZABETH M. LYNSKEY.

The New Ireland, by J. B. Morton. London: Sands—The Paladin Press. 3s. 6d.

NO IRISHMAN would have written this book. The modern Irish are the most self-critical people in Europe; their contemporary self-expression is almost a literature of belittlement. That is the inevitable concomitant of intelligent growth, it is healthy and like a pruned tree will be ultimately most fruitful. In the meantime it is well that a critical Englishman should have studied the new Ireland to let the interested world know how she stands.

The author of this book is unique in that he understands his own countrymen's view of Ireland, the genesis of their antipathy and the pathos of their fear, but he understands what few Irish-Americans understand, the Irishman's view of himself and his own culture as something to be maintained simple, tenaciously and humorously separate from "Anglo-Saxonism." "England," he writes, "and Ireland are two separate civilizations, and if many

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in England find it impossible to understand a country which regards its religion as the most important thing in the national life, and in the life of the individual, they should admit that they, whose religion is commercial prosperity, are in their turn, difficult to understand."

And that focus of political infection known as the "Government of Northern Ireland," which poisons the mutual life of Ireland and England, Mr. Morton diagnoses as "a purpose to keep in subjection, by force if necessary, a Catholic minority for the benefit of a corporation of religious bigots without one particle of loyalty to the Empire they pretend to serve." By a candid analysis of the national life of the old Ireland, the author enables the most casual reader to understand how the new Ireland came about and what she overcame in the way.

Every bewildered friend of democracy will be gladdened by the author's well-informed and judicial estimate of the achievements of Fianna Fail. It's the heartening record of what an underprivileged people can do when they have freedom and ideals. Mr. Morton records with surprise the lack of interest shown by the English Catholic press in Irish legislation as an implement of the papal encyclicals on social justice; he might have even greater reason for surprise in the blindness of the American Catholic press toward these Irish experiments in Catholic social action.

Historically parochial-minded as we are, this great little book may serve as a corrective to our bilious heresy that the Faith is a warfare or an inquisition. The Faith is neither; it is the dynamic energy to live Christ's truth which made De Valera the Father of the New Ireland.

JOHN MONAGHAN.

I Follow Saint Patrick, by Oliver St. John Gogarty. New York: Reynal and Hitchcock. $3.00.

THIS book may be considered a defense of loved tradition, illustrated by the life of Saint Patrick. In an informal way the author relates the story of a man who might inspire mission-activity on the part of the American Negro. For here was a slave who, after having escaped to freedom, returned to the land of his master to the end that he as well as his fellow Irish might share in the freedom of Christ.

If you liked "As I Was Walking Down Sackville Street," you will surely be pleased with Dr. Gogarty's latest performance, since the rambling prose, the stimulating garrulousness, the sparkling wit of one characterize the other. Instead of walking down a street, this time we are asked to go on a pilgrimage through the Irish countryside to the mountains, valleys, fields, lakes and seas visited by the saint. There is very little in this book about Saint Patrick that cannot be found elsewhere. It isn't so much a life as it is rather a sort of geographical history whose object is to urge a decent and tolerable Irish patriotism, "undiluted by modern distractions and fatuous ideas."

As can be seen from the following passages, the doctor's hand has lost none of its ability to turn a phrase:

"Nothing can happen in Ireland without being seen. The only way to obtain privacy is to run out of petrol, a method too modern to concern us here," says the doctor in explaining Saint Patrick's escape.

"And then the fate of my friend George Moore crowded in on me. He became a Protestant at sixty, when one's faculties are not improving. All he got was a blanket and a sack of coal, and that at Christmas; for the members of the Representative Church Body, being gentlemen, never imagined for a moment that a gentleman could repudiate his tradition and turn from the faith of his fathers. So they took him for a poor creature and sent him a sack of coal."

"And the worst of it is that trumpery diseases which we never knew we had lift up their heads and obtrude themselves the moment you go on the water wagon."

The book has splendid illustrations by Bip Pares; it includes the saint's Confession and an index.

JOSEPH CALDERON.

Unto Caesar, by F. A. Voigt. New York: G. P. Putnam's Son. $3.00.

THIS survey of political contemporary problems by the foreign affairs editor of the *Manchester Guardian* goes deeper into those problems than most political books of the kind. Mr. Voigt understands that the success of both totalitarian systems, Fascism and Bolshevism, are based on their pseudo-religious character: they offer to their uncritical followers a secular compensation for a destroyed religion. The millenium of the Third Reich and the *Zukunftsstaat* of the Marxist utopia are establishing a kind of messianic complex in the minds; their leaders are "men possessed." Voigt feels that materialistic and biological ideas are poor substitutes for the deepening of the human soul by true religion. The author, though evidently a Protestant, understands how much of beauty secularism has taken from mankind.

After such a profound criticism you might expect the author would try to show some new way of bringing back to the masses the full richness of Christianity. But suddenly Voigt changes from a Christian moralist to a British patriot. He naively believes that there is a necessary harmony between British self-interest and world peace. "Whatever is left of freedom of the Greco-Roman heritage in Europe now, it cannot survive without a strong England." He is devoted to British armaments—only a strong England will be able to stop the danger of a new world war. Only the "pax Britannica" can save the world from destruction.

What a tragi-comical spectacle to see a clever and learned observer like Voigt easily fooled about world realities as soon as his patriotic feelings come into play! From a moral point of view, British imperialism always used and uses even today the same brutal means of domination as any other imperialism, past and present. If the inhabitants of India and Arabia, the Greeks of Cyprus and the Italianized inhabitants of Malta plead for national freedom there is no harmony at all between their claims and the *Realpolitik* of the Empire.

England, the author asserts, is in danger of military attack and the monster of secular religion. But his concrete solution is not a new political spirit but only rearmament, and he does not even touch on the problem of whether England's political and economic exploitation of other nations and its *divide et impera* tactics on the European continent and in Asia are really in conformity with the idea of a durable solution of present world-tensions.

The sober observer of other countries, the solid critic of Fascism and Bolshevism, becomes a chauvinist as soon as he speaks of Great Britain and starts painting dreams instead of reality. "Many varied civilizations, a multitude of peoples from the most primitive to the most

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advanced, many different economic and political systems, and almost all the great religions are kept in peace with one another in the Commonwealth." And this in spite of the permanent troubles in India, the religious riots in Burma, the strife in Palestine. . . . And why is Great Britain's imperialistic exploitation of China more honest than that of Japan?

It is true the actual British policy in Europe has a certain peaceful effect. Chamberlain strives after a "new Locarno" in order to relieve his country of trouble in the Mediterranean and to be able to concentrate the British navy in the Pacific. Considering the situation of the Empire this may be a very clever policy. England has more to lose by Japan's hegemony in the Far East than by winning a victory over Italy or Germany. But this is just British *Realpolitik,* which the author confounds with political ethics or with world solidarity.

In spite of so many profound and clever remarks on other countries, F. A. Voigt's book is bungled and unsatisfactory because of the author's narrow-minded British bias.

C. O. CLEVELAND.

CRITICISM

Charles Sheeler, Artist in the American Tradition, by Constance Rourke. New York: Harcourt, Brace and Company. $3.00.

ELIE FAURE has said that few writers understand painting. The present book shows again that he was correct. Indeed, it is not until nearly the end that the author begins to discuss Sheeler's color as such, and then she does so apologetically. First she quotes a distinguished contemporary who asks, "How can a painter follow line or allow his paint to be controlled by it? The painter should follow paint." To which she replies, "But surely line too may be a dominant concern." This is a misconception.

The great painters have all been colorists. Name any that you wish—Fra Angelico, Titian, Rubens, Rembrandt, even Cézanne—all composed with color. Everything else came from that. This can be put another way. Do we not frequently hear it said that the drawing of Daumier and Rembrandt has color? Fundamentally, then, the two are inseparable. No true painter would ever deny this.

From this point of view, Mr. Sheeler is not a painter at all. He is, however, an honest craftsman, and in his photography he has contributed a cleanliness and a probity, if not a plasticity, which have placed him among the best of American contemporaries. Unfortunately, Miss Rourke reproduces but four of his photographs (though she includes almost four dozen of the paintings). As for her argument that he has brought the American artist closer to a national tradition because he has found subjects in Shaker buildings, fine old handicrafts and Ford factories, this is just the old "American scene" once more. Try as she will to say that Sheeler uses these in terms of form, the proof is not forthcoming.

In short, Miss Rourke has become confused. Loving the American past (on which she writes informingly), understanding the isolation of the American artist, and desiring to relate him to something sustaining in our native tradition, she confounds Sheeler's admirable affection for his Pennsylvania background with esthetic accomplishments within the picture frame. This will help nobody. What we need is writers who can see with the eye of the painter.

JEROME MELLQUIST.

Letters from the Sandwich Islands, written for the Sacramento Union by Mark Twain; edited by G. Ezra Dane. Stanford University, Calif.: Stanford University Press. $3.00.

THIS is in one sense Mark Twain's first book, for he planned to collect these amusing and informative sketches into a volume for publication over his famous pen-name. Circumstances caused him to change his plans, and while he embodied a certain amount of the material later in "Roughing It," the full texts have reposed until now in the rare files of the original newspaper for which they were written.

The full texts throw much light on the bold, keenly observant, and yet casual style of work which Mark Twain was able to turn out at the very beginning of his career. They will delight the average reader who likes travel books, and they will be welcomed by all students of Mark Twain. And while there is much other information accessible about the fascinating and romantic islands, they will interest the historian as well.

The humor is of course delightful, though sometimes not quite so refined and pointed as in the masterpieces that followed, and the charm of story-telling is already present in full flower. Whether it is a magnificent description of a volcano, or a biting thumbnail sketch of the self-satisfied Minister of Foreign Affairs, or a discussion of the native traditions about why the bones of rulers were hidden, the reader is carried along by a journalist who knows his craft, and is occasionally fearless in the best way.

One finds that the hula was already in vogue—it is of course really a very ancient religious dance—and that the Hawaiians already, in 1866, treated foreign music in their own fashion, but Mark says little of native feasting from experience. A vivid description of poi is given, but there was only one reference to the pineapple, which some natives dropped out of line in the funeral procession of a princess to obtain.

The editing is competent, and the illustrations by Dorothy Grover harmonize with the text. The reviewer has but one complaint. Four letters of the series have not been collected from the files. One of these was used elsewhere by Mark, and its omission is justified, but if the other three are statistical and dull, as the editor says, they should have at least been given in this book as an appendix. It may be that "scholars . . . would prefer to dig them from the files" but scholars who would study Mark Twain in Italy, Russia, England, or even in New York, will not find it convenient to consult those files, and a book from a University Press is presumably addressed to such scholars, especially when the subject is an author of world-wide fame like Mark Twain.

THOMAS OLLIVE MABBOTT.

PSYCHOLOGY

Introductory Child Psychology, by William A. Kelly and Margaret R. Kelly. Milwaukee: The Bruce Publishing Company. $2.75.

FIVE years ago Dr. William A. Kelly brought out a textbook on "Educational Psychology" which was severely criticized because, as a reviewer in *New Scholasticism* stated, the author made extensive use of "either direct quotations or of paraphrasing without acknowledgment." One reviewer counted nine excerpts in eleven pages of this earlier book without quotation marks or acknowledgments. This would be irrelevant today, except that in

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their new book the Kellys have again copied extensively. Page 9, for example, has thirty-one lines: sixteen are copied verbatim from Kelly's "Educational Psychology" without a footnote or a reference, six are a briefer statement of material from the other book, and the remaining nine lines are a paraphrased version of material lifted almost verbatim from the earlier book. This page is typical. Not only have the authors copied, but they have copied some of the weakest parts of the earlier textbook, such as this somewhat amusing sentence: "Play is not only a necessity for children but it is especially well adapted to their capacity as well."

Unfortunately, since this book states that "it seeks then to effect a combination between modern scientific elements and the principles of scholastic philosophy" and that it presents child psychology "from the viewpoint of the principles which the Catholic Church sanctions, maintains, and teaches," it will be widely accepted both within and outside the Church as representative of the standards of scholarship among Catholic teachers and writers. This is peculiarly regrettable because it seems evident that the authors do not understand the fundamental distinction between philosophy and science which Catholic scholars emphasize. The authors' failure to heed this distinction means that they do not make clear what is the real field of child psychology. Consequently, their book is an uncritical assembly of bits of knowledge that have been disclosed by research in experimental psychology, psychometrics, genetics and physiology, plus moral judgments and ethical concepts. All of this makes a book which is a vast collection of superficially covered topics, of definitions of technical terms never again referred to, of generalizations, of preaching, and of material presented in so brief a manner—such as the excerpts from the Stanford-Binet Scale—that it can only be confusing to the reader who is not already familiar with it. RUTH BYRNS.

Psychological Aspects of Business, by Edward K. Strong, jr. New York: McGraw-Hill Publishing. $4.00.

PROFESSOR STRONG alertly attempts to apply here the techniques and findings of scientific psychology to usual business problems. This constitutes the strength and weakness of his book, which is typical of most current psychological texts. Since scientific psychology is investigative, it concentrates on delimited slices of human conduct. The resulting knowledge is rich in detail but naturally cannot pretend adequately to picture the total reality.

But there is another psychology too often unsuspected or rejected by contemporary psychologists. It consists of an analysis of common knowledge of what man is and does. The fact that its point of departure is common experience and not the exclusive discoveries of white-coated laboratory investigators does not make it less certain, and it is indeed an indispensable prerequisite to intelligent specialization in scientific psychology. This kind of psychology, called philosophical, has been classic since Aristotle, but we know that many classics are spurned nowadays. More is the pity. For thus we have mixed with sophisticated expositions of investigational psychology confusions and errors regarding commonplace facts of human activity. Until this situation is remedied much professional "applied" psychology will remain quite impracticable and a scandal to the layman who consults it in an attempt to solve practical problems. HARRY MC NEILL.

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The Inner Forum

THE ESTABLISHMENT of a Maryland unit of the Catholic Maternity Guild, which is reported in the current Baltimore *Catholic Review,* calls attention to the growth of a movement inaugurated by Reverend J. J. Schagemann, C.SS.R., in 1931, shortly after the papal encyclical on Christian Marriage. Guild units have since been established in Indianapolis, Lima, Ohio, Milwaukee, Minneapolis, Munhall, Pa., New York, Quincy, Ill., Pittsburgh, Rochester, N. Y., St. Cloud, Minn., St. Louis, San Antonio and Williamsport, Pa. Sponsoring the formation of these units is the National Catholic Women's Union whose president, Mrs. Mary Filser Lohr, may be addressed at 960 Madison Avenue, New York City.

The Catholic Maternity Guild enrols men and women married and single in order to "foster and promote appreciation of the dignity and nobility of parenthood" and to "inculcate obedience to the law of God in the married state." Archbishop Samuel A. Stritch of Milwaukee, episcopal protector of the National Catholic Women's Union, says of it: "I know of no more constructive social movement than the Maternity Guild." One of its chief activities is to relieve mothers and fathers of the financial anxiety involved in bringing children into the world. Patrons and founders contribute substantial amounts and the beneficiaries themselves subscribe modest annual dues.

In the Baltimore unit of the Guild, which is under the patronage of Our Mother of Perpetual Help and the humble lay Brother, Saint Gerard Majella, C.SS.R., these family members pay $10 a year—if they so desire in monthly or weekly payments. In addition they are to persuade six friends or relatives to join as sustaining members, who pay $1 a year and attend Guild functions. Physicians, nurses and hospital superintendents and others who pledge themselves to restrict their rates and fees to reasonable limits join the Guild as associate members. One of the main objects of the Guild is educational, to spread the Christian ideals of marriage; another is to assist the families of the poor.

CONTRIBUTORS

Jacques MARITAIN, professor at the Institut Catholique of Paris, is author of "An Introduction to Philosophy," "Art and Scholasticism," "The Things That Are Not Caesar's," "The Degrees of Knowledge" and other books.

Rev. James A. MAGNER is a priest of the Archdiocese of Chicago and organizer of St. Gertrude's Study Club.

Donald POWELL is a poet and an attorney in government service.

Sister Rose Marie CARROLL teaches at Nazareth College, Rochester, N. Y.

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Valance PATRIARCHE is a new contributor to THE COMMONWEAL.

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